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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

NOVEMBER 20 to DECEMBER 19

Healing: I praise Thee and bless Thee for the consciousness of health and wholeness through Christ.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: With all Thy people I praise and bless Thy Spirit of plenty now manifest everywhere.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

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UNITY

Devoted to Christian Healing

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Beginning to Understand

BY ROY L. DAVIDSON

"I DO NOT UNDERSTAND!" All of us have heard this expression many times, and it is true: we do not understand.

During the past year I was stricken with infantile paralysis, my legs becoming so helpless that I could not stand alone. It seemed a cruel blow to me, for I have a wife and three small children to support. Why should I be disabled by this crippling disease? I did not understand.

I was admitted to a veterans' hospital where I came in contact with men suffering from all kinds of ailments. Some of them, with bodies rendered helpless by injury or disease, had to be cared for like babies. No longer could they do the simplest things for themselves. One had lain on his back for eighteen years and could neither move nor talk. Why had these men met such a fate? I did not understand.

In our own country, sometimes referred to as the

granary of the world, we need only look about us and find people who do not have enough of the necessities of life to live in comfort. This is true despite the fact that we have more wealth and natural resources than any other civilized nation in the world. Why? We do not understand that either.

There are places in the world where people are persecuted and their property confiscated. Such things seem intolerable in this civilized age in which we live. But we have always had such persecution and intolerance. Why this is so we do not understand.

Facts like this try our moral stamina and faith. But our lack of understanding is not confined to the dreary things of life. In the final analysis our real understanding of the actions and processes that involve all of us is very limited in scope. Most of the mysteries of nature have never been solved.

For that matter, how do the swallows know when to start their northward flight so as to arrive at their destination in California on the very same day of each succeeding year? I do not understand this unusual behavior on the part of the birds, but I do accept it as true.

A grain of wheat when cast into the ground, other conditions being right, brings forth new life and produces other grains of its kind. Two apple seeds are exactly alike in appearance, yet one will bring forth a tree that produces an abundance of bright red apples, while the tree from the other seed will produce golden yellow apples profusely. Who understands this mystery?

But I am not particularly concerned about my lack of understanding. Certainly I am not worried! These are only a few of many things beyond the ken of the human mind. We cannot comprehend the mystery of

life, yet every day we see abundant evidence of its existence.

These things are all governed by a power infinitely greater than we can imagine. God is everywhere and God understands. He is ready and willing to relieve us of all responsibility and anxiety if we yield ourselves so that He can express Himself through us. When we hold ourselves aloof from His will by expressing fear and worry, we show a lack of faith and confidence in His ability to care for us. We do not understand.

But when as students of Truth we yield ourselves to His loving care and live with complete faith, without fear and anxiety, our lack of understanding melts away like the fog before the sun. We begin to see things as God would have us see them. We gain a more thorough knowledge of how the natural laws operate without conflict and in perfect harmony with one another. We can more readily see then that we must pay the penalty when we break one of these laws.

Through fear, hate, jealousy, intemperance, and anger men manage to violate all the natural laws. Perusal of any daily newspaper provides ample evidence of the results of such violations in the form of crimes and other disasters. But the mere fact that people suffer and undergo grief and misery is no indication that God's will is being done. Poverty with its attendant squalor and wretchedness is quite displeasing to a God, who has provided abundantly the necessities and comforts of life that we see all about us. His will is for joy, health, and prosperity.

He sent His only Son into this world to manifest Him in the human form. Jesus was really expressing God in the flesh. He taught faith and He always gave God the credit for every good deed that He accom-

plished. He obeyed all the natural laws and never suffered any of the penalties that result from their violations. "I and the Father are one," He said, and here again He was expressing His unity with God. More than that, He was setting the example for us to live the perfect life, the merging of our personality with that of God. We should seek to be perfect even as our heavenly Father is perfect. He taught us to express God in all that we do.

True, in the end He died upon the cross, but this was not a penalty for wrongdoing. It was a part of His ministry, and He was not only prepared but willing also to undergo the ordeal in order that He might better serve humanity. He said, "The Son of man came not to be ministered unto, but to minister." He taught service to others.

God is willing and anxious for us to allow Him to relieve us of all internal strife and suffering. It is unthinkable that He should be pleased with human misery and sickness. His greatest gratification comes when we express faith and are relieved of worry and responsibility. His divine plan has already been complete and He will preside at its fulfillment.

The gist of Christ's ministry to us was His emphasis on faith and on living as God would have us live; then our Father in Heaven would care for us. He gave a perfect example of the fruits of faith when He said to the diseased woman who wanted only to touch the hem of His garment to be made well, "Daughter, be of good cheer; thy faith hath made thee whole."

Since faith in God is an expression of our confidence in His ability and works, it naturally follows that worry and fear on our part must be an admission of lack of trust in His ability or willingness to care for His chil-

dren. Thus we pave the way for our own downfall and the resulting sickness, poverty, and other forms of distress.

Physicians and psychologists have long known that many forms of sickness are largely the result of mental attitude. Out of an improper mental state grows fear and sometimes physical ills that should never arise at all, for God has promised to care for us abundantly if only we "seek . . . first his kingdom."

Thought control can be developed so that we harbor love and tolerance in our heart and mind. "As he [man] thinketh within himself, so is he." We do not know a great deal about the process of learning, but it is pretty well established that the repetition of an act forms a beaten path through our nervous system, a line of least resistance, along which subsequent messages flow more easily than they do along other paths. Thus a habit is formed, and the importance of having these communication lines controlling the habits of kindly thinking, love, tolerance, and service is readily apparent.

The difference between success and failure is largely a state of mind. One person is kindly toward others, thinks success and service, and thus paves the way for these things to become a part of his life. Another individual allows himself to become despondent and morose, to fear and anticipate setbacks and disasters, and actually helps to bring about the very things that he fears.

When I was admitted to the veterans' hospital for treatment, my left leg was entirely useless to me and the other leg was very weak. Helpless as I was from the paralysis and discouraged by the intimations of attending physicians that I might never walk again, I was having a hard time keeping some semblance of opti-

mism. My affairs at home were not in good condition, and the welfare of my family was a matter of vital concern to me.

But as soon as I was comfortably settled I began to think calmly and saw things in their true light. I prayed for strength and courage. I realized that my physical condition at the time made it impossible for me to do anything for my family and that neither they nor I was really in want of anything, and this tended to relieve me of any anxiety about them. There was nothing for me to worry about in this respect.

Reasoning still further, I realized and affirmed the truth that I could and would recover completely the use of my legs. For I knew that God's will was for me to express His abundant and joyful health rather than disability, and I must affirm my faith in God's will for me. So I made every effort to be completely at peace with God and every one, trying always to be cheerful and a source of inspiration to others.

During the ensuing weeks I was to gain a greater understanding of the great truth of God than I had ever imagined. I began to see how the various elements in His divine plan are so correlated with one another that there is a perfect balance and harmony.

When my family came to visit me, my wife always had encouraging reports to make. Money came in from different sources, sometimes wholly unexpected so that all our obligations were met promptly when due. We were giving God a chance through our faith and realization that His way is bountiful and prosperous, and it was working more abundantly than we had expected.

Best of all, the life began to return to my weakened legs. The doctors were simply amazed at the rapidity with which I gained strength. The result that I was dis-

charged at the end of four months to return home. My recovery was sufficiently complete so that I could walk with canes. The doctors told me that I had made as much progress in four months as some do in years.

I have continued to improve until now, several months later, I am walking much better with only one cane to steady me. I know that God is pleased to express His abundant health and strength in me. I know that I shall soon walk as well as I ever did. I rejoice when I realize that His abundant and buoyant health is inexhaustible and is ever present for us to use if we only will accept it. And His will is that all of us may be with Him in unity, that His bounteous joy, health, and prosperity may also be ours. He appeals to all!

Yes, there is much that I do not understand. But I am not worried, neither am I anxious. For my faith is in God and He understands all! Through my unity with Him I express His strength and health, and my needs are satisfied. Joy and happiness become my lot and I am lifted up. I am beginning to understand.

Praise is closely related to prayer; it is one of the avenues through which spirituality expresses itself. Through an inherent law of mind, we increase whatever we praise. The whole creation responds to praise, and is glad. Animal trainers pet and reward their charges with delicacies for acts of obedience; children glow with joy and gladness when they are praised. Even vegetation grows better for those who love it. We can praise our own ability, and the very brain cells will expand and increase in capacity and intelligence, when we speak words of encouragement and appreciation to them.—CHARLES FILLMORE

The Power of Gratitude

BY MARGARET P. WILLEY

IT HAS NOT been the habit of the majority of the human race to think of gratitude as a generator of power. To most of us it suggests a warm, pleasant feeling occasioned by benefits received and an admirable quality to cultivate. Power however means to us the ability to do or accomplish. What, we ask, can gratitude do or accomplish? Yet behind it is spiritual law, and in all spiritual law is energy that will work for us when we apply it rightly.

Gratitude is a composite of seeing and feeling, of seeing good and of feeling a corresponding reaction at the heart or love center. Seeing good is God's way of seeing. It is creative and brings good into manifestation. The intellect may recognize a thing as good without there being a response at the heart. This, properly speaking, is not gratitude, for which the love reaction is necessary.

One definition of gratitude given by the dictionary is "A sense of appreciation of favors received." Appreciation implies a nice sense of values; therefore true gratitude has a nice sense of values, is born of the spirit behind the gift. This true gratitude takes no account of the outer value of the gift but of the love that prompts it, and it responds in kind. "And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward." His reward will be that of a disciple, and we have only to read the many promises of Jesus to know

the reward of those who walk in His footsteps. Likewise the one who is grateful for the cup of cold water is raised to the plane of thought of him who gave it. He is seeing on the spiritual plane, because he is judging the gift by its spiritual value; and as love is awakened in him in response to the love in the gift he is filled with the creative forces of wisdom (seeing good) and love and sets into action the law that increases his good, the law that attracts to him more and more of good.

On the physical or outer plane we see the results of ingratitude, and we can hardly fail to note how ungrateful persons close the channels to further benefits. On the other hand, I have known persons come up from poverty to comparative affluence as a result of praising and blessing everything done for them and the persons who did them as well as every smallest gift or kind word or smile.

One who knows the law does not give for the sake of the gratitude he may receive. "How sharper than a serpent's tooth it is to have a thankless child," wrote Shakespeare; and most of us are sufficiently human to feel a slight pang when our best efforts for others are unappreciated by them, though if we are truly enlightened we know that love is its own reward and that if the one upon whom it is bestowed fails to appreciate it, it is a healing, enriching, attractive force that brings its own good.

Again Shakespeare wrote, "Rich gifts wax poor when givers prove unkind." There are many reasons for giving. Sometimes we give grudgingly from a sense of duty or to get our name in the paper and seem important, thus inflating our ego. In each instance the reward is in kind, corresponds to the intent put into our

act; but it is not the reward of a disciple, nor does the one upon whom it is bestowed usually feel that it calls for his gratitude. Most of us may recall rich gifts that left us somewhat cold. However if we are spiritually wise, we shall be grateful to God for everything that comes into our life, knowing that He is the real bestower of all good gifts and the source of our supply. So we see God behind everything even though the person giving may be lacking in the right spirit. On this higher plane of thought we give as unto the Lord regardless of personality, and we receive as from the Lord regardless of the agent or channel.

Through seeing good and meditating upon it and responding at the love center power and spiritual energy are generated. To make this effective in our life and a blessing to others we must release it. In hoarding it we close the channels to richer benefits and prevent its action in substance, hence it does not bring a substantial increase. Praise is the natural expression of gratitude, the means whereby we release the spiritual power and energy engendered thereby. In praise, the result of seeing good, we pour forth the forces of joy, gladness, and good will that affect all with whom we come in contact and set in motion a magnetic current that carries a blessing to all and brings one back on the return tide.

Gratitude in its higher aspect belongs to God. When we recognize Him as the source of all good, when we realize that all good gifts come from Him, when we see ourselves as sons of God, children and heirs of the Most High, and know our real gifts to be spiritual gifts, then we react to this seeing good, this absolute good, and pour forth in response to it all the love of our being, giving as we receive; our gratitude is raised

to the nth degree and the power of the Lord is upon us.

True praise likewise belongs to God. We cultivate and reach this higher gratitude however by praising *now* everything we contact in everyday life. We can find good everywhere, for God, the source of all good, is omnipresent. Let us give thanks that God is expressing Himself in varying degree in all things; let us form the habit of seeing good. Nor must we confine our praise to the manifest world. Let us praise and give thanks for the good in the invisible which has not yet been manifested for us.

So on the ladder of praise we may climb to the higher gratitude, the high state of seeing and feeling absolute good. So may we know that the Father hath given us "all power . . . in heaven and in earth." So may we bring forth all good into manifestation.

HEALING THOUGHT

I am nourished with words of life and strength, and my health springs forth speedily.

PROSPERITY THOUGHT

No word of lack escapes my lips. My words are of Thine inexhaustible bounty, and my prosperity is apparent.

(Use from October 20 to November 19)

The Pathway to Peace

BY LOUISE CARROLL

TRUTH IS GOD. When we speak of Truth or of Truth principles we mean the one and only reality back of all manifestation. We mean God. Gradually, step by step, in response to that spark of divinity which is a glowing flame in the heart of all creation, mankind is finding Truth, is surely advancing into greater knowledge and love of God.

"The earth is the Lord's, and the fulness thereof." Although in our ignorant striving with superficial and negative conditions it may at times seem that we have completely divorced God from our life, such a thing could never be true. To say or even to think that we can separate ourselves from God is an error that must be quickly recognized as such and denied. For we can never, never get away from God, who is seeking us even before we seek Him.

Just as every little mountain stream is flowing toward the sea, so every one of our restless, little lives is flowing onward, ever onward toward the great sea of love, which is God. Many there are who have already come to rest in that wondrous sea, who bear willing testimony to the fact, and who also reach out loving, helping hands to those of us who have not yet found the way.

It seems strange that we so often fail to recognize our true sonship, our oneness with the Father. He is calling us, but we are sometimes too busy with our little everyday trials and problems to heed His voice. And then we begin to wonder why our life seems so unhappy

and so futile. We imagine it is this thing or that thing we need, better jobs, or more money, or more congenial surroundings. And all the time, could we but realize it, the love of God is sufficient to meet every need and to make our life full and complete and beautiful.

Many of us who saw the motion picture "Lost Horizon" were struck with the beautiful symbology. We know that just as surely as God is in His heaven there is a Valley of Shangri-La, but it is not a weirdly fantastic place set between high mountains, and we do not have to travel to distant lands to reach it. For the valley of Shangri-La is that secret hidden place within the human heart where dwells the Spirit of the living God. We can live in this land every moment of our life when and if we learn what has been called the "practice of the presence of God." Some of us have already reached this valley, and others of us are nearing the gates. As we learn to look beyond externals and appearances and recognize the Truth in all its glowing beauty we near the beautiful Valley of Shangri-La.

Years ago I was once traveling at night over a strange mountain road in a motorcar. The road was unpaved, and there were many seemingly dangerous curves. I sat at the wheel tensely aware of the fact that I was uneasy and fearful of what might lie ahead. The night was very dark and all I could see was the small pathway of light ahead cast by my automobile lights. In my nervous state I imagined that the road ahead held all sorts of dangers and that on either side of me were deep chasms. I kept straining my eyes in an effort to pierce the shadows. And then suddenly it came to me that my attitude was all wrong. I realized that as long as I advanced carefully in the pathway of light that was given me I need not worry. I had no need to

think of what lay beyond or on either side. All I needed for my safety was to see the road just ahead. Then I began to think that we Christians can travel on our life journey trusting in the Light, which always shows the way ahead, which is always sufficient for the day's journey. I thought that while the light of an automobile is subject to failure, the light to which Christ referred when He said, "I am the way, and the truth, and the light," is a never-failing, never-changing one. And I summed this all up by wondering how we can ever be so lacking in faith as to sit and worry, as I had just been doing, when we have such a sure and safe guide as the promises of Christ. And yet there are those of us who even lie awake at night and toss about in our anxiety over what we are to do about this or that. We are so prone to forget that God, our loving Father, always takes care of us if we but place all our trust in Him.

One night my little two-year-old son fell asleep on the couch in the living room just before his bedtime. As we lifted him to place him in his own bed he roused just enough to murmur drowsily, "Mamma, where are you taking me?" There was not a trace of fear in the question. The child sensed that he was being moved, but he also sensed the fact that he was being held in the loving, protecting arms that had never failed him. As I looked at the sleepy, trusting little face I realized something of what Jesus meant when He said that we should "become as little children."

If we could only learn to recognize at all times the protecting, never-failing presence of our Father!

Despite all we may hear or read to the contrary the world is growing better, growing more spiritual. Volumes could be written in support of this statement. Consider for a moment the modern treatment of the in-

sane. Comparatively few years ago the insane were considered quite beyond help. They were treated with neglect or even actual cruelty. Today there are many hospitals devoted to the treatment of mental diseases, where the law of kindness and sympathy reigns. Many of these men and women are cured and sent out into the world as useful citizens.

Another sign of the great spiritual advances being made in these times is the fact that our men of science are recognizing more and more the great first cause back of all their experiments and observations. And when our scientists become also men of vision we can know that they are learning to heed and obey the voice that promised, "Ye shall know the truth, and the truth shall make you free."

But whether we are scientists peering into test tubes, or astronomers seeking knowledge of other worlds, or teachers, or preachers, or what not, it is an encouraging fact to note that we are all seeking to have done with the superficial and the unreal and to lay hold on reality and Truth. However it is only through our recognition of this fact and our conscious alignment of our objectives with those of the Creator that we make rapid and definite progress.

In looking back over my own life I can see so many instances when I hoped and prayed that this or that condition might come to pass, only to find out later that God knew ever so much better than I did what was best for me. In my momentary blindness I was letting my little personal wishes stand between me and the will of God. But at the time I was like a child crying for a toy, and my wishes seemed so important! And even to this day I find my personal will getting in the way of my spiritual advancement although in my heart I know full

well that as soon as I can fully and freely surrender my will to the will of God and let Him take charge of my life, nothing can stand in the way of my progress toward that one safe and sure goal, the attainment of the Christ consciousness.

"Have this mind in you, which was also in Christ Jesus." As we learn to pattern our mind after that of the Christ, we learn also that wise self-discipline which seeks to "be not overcome of evil, but overcome evil with good." There is sound psychological principle behind this philosophy. For to resist evil is to fight it, and surely this is a recognition of the existence of evil. It is giving this thing called evil, which in reality is nothing at all, a dignity out of all proportion to its importance. If we can but remember that when a destructive thought comes into our mind the thing to do is not to waste valuable time in resisting it, but simply to dismiss it from our mind as quickly as possible and replace it with the constructive, the true, the beautiful. It is thus that we make progress in those paths of peace in which we would walk.

We have only to know, just quietly to know beyond the shadow of a doubt, that God is having His way in our life and that therefore all is well. Know also that we are important in His sight, and worthy, and that He loves us even as a mother loves her child; only more, so much more that His love has neither beginning nor end. In His care we are safe and secure, and all those we love are safe also. This last is indeed a thing to remember, for it is strangely true that many of us feel we must worry about our loved ones. We are not willing to trust them to the care of our Father, and so we constantly harass ourselves with our anxiety. If we are mothers or fathers we fear for the safety of our children, or we

fear they will not make the most of their opportunities.

Now all this worry and anxiety is directly opposed to the teachings of the Christ. Think of the words He spoke to His little flock: "Fear not." "Be of good cheer." "Lo, I am with you always." "Let not your heart be troubled." Those brave, comforting words are spoken to us also, and we can cherish them in our heart especially when fear tries to get the upper hand of us. Why can we not rise in our might and cast this thing, this nothing, out of our life? We can if we dismiss the emotions of fear, worry, and anxiety, realize that they are unworthy of a Christian, and resolve to stand fearless and triumphant in the radiant light of the promises of Christ.

We all know that God purposes good for His children and that neither you nor I nor any one can possibly defeat these purposes or in any way set God's plans awry; for "God is not mocked." We know also that by our recognition of and co-operation with the great God forces we actually help to bring the kingdom of God into manifestation. What a thought! God's co-workers! If we could only realize this great truth in all its beauty and entirety we could exclaim as did Saint Teresa, "Alone God sufficeth!"

But we must learn to seek God in the stillness. Just as a pool that is ruffled by every passing wind cannot reflect the still beauty of the stars so our soul cannot reflect God save as we keep our consciousness free from the petty, the unimportant, the untrue. It is in the stillness that we hear the voice of God directing our life. As our soul becomes attuned to the voice of divine wisdom we learn that primarily the purpose of our existence is not happiness. God has created us first of all to grow upward toward Himself. Happiness is merely a

secondary accompaniment, a by-product, which follows the attainment of soul growth as a matter of course.

We learn that we do not need to seek God with our intelligence. If we try to do so, we may find that we are moving in circles and are no nearer our goal than when we started. Christ did not choose His followers from the learned men of the day. He sought character, loyalty, stability. We do not need to quibble over this or that doctrinal difference of opinion or to rivet ourselves to this or that creed. God is above all this as the stars are above the sands of the sea.

When the Fatherhood of God becomes a living reality to us, the brotherhood of man assumes a new significance. We know that in order to advance toward our Father we must take our brother by the hand. Then and then only can we make progress along the pathway of light and peace. For in the eyes of God all men, all conditions of men, are equal. To think otherwise is to lose our sense of proportion.

As the human race grows into the Christ consciousness all wars, all rumors of wars, will cease. Love and peace will reign supreme in the hearts of the world.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Not God Himself can make man's best
Without best men to help Him. . . .
'Tis God gives skill,
But not without men's hands: He could not make
Antonio Stradivari's violins
Without Antonio.

—GEORGE ELIOT

Stand Still and See

BY GENEVIEVE CHAPIN

STAND YE STILL, and see the salvation of Jehovah." How simple it sounds until we come definitely to consider it! Just to stand, just to wait and see the thing worked out before our eyes!

But if you have ever tried just standing, you will realize that it is not so simple a thing after all. Any worker can assure you it is much harder from a merely physical standpoint just to stand than it is to walk or do other work that affords more opportunity for change of posture, relieving one set of muscles while working another.

Yet hard as it may be, it is no impossible thing, not even an uncommon thing. The laundress at her ironing board, the shopgirl at her counter—numerous instances come to mind where one's business consists mainly in the ability just to stand.

So when we are commanded to "stand," it is no impossible feat that God expects of us, nor is it so unusual that it should cause us wonder or uneasiness.

We are told not only to stand but to stand "still." That complicates matters a little, it is true. We are humanly prone to fuss and fume and fret and fidget when not otherwise employed: on the same principle that we tense our muscles when a brake is applied, or lean forward in our seat when a hard pull comes, unconsciously trying to help "put the thing across."

But our weak efforts are not needed, any more than a powerful motor needs to be helped by the displacement of our body forward. "Stand still."

For what? "Stand ye still, and see the salvation of Jehovah."

Just what do we mean by salvation? Our dictionary gives us two definitions: "salvation—the act of saving"; and "salvation—the saving of man from the spiritual consequences of sin; especially deliverance from sin and eternal damnation through the atonement of Christ."

Most of us, I think, have concerned ourselves chiefly with the latter definition. But are we not overlooking a world of possibilities in the first one? Must we believe that if "the Son shall make you free," you will be free only from the spiritual standpoint? Did God place us in a material world, surrounded by material problems and obliged to deal so largely with material things, and then abandon us to work things out for ourselves, with no promise of succor?

H. Emilie Cady tells us in *Lessons in Truth:* "There is, attainable by us, a place where we can see that our doing can cease, because we realize that Spirit is the fulfillment of all our desires. We simply get still and know that all things whatsoever we desire are ours already; and this knowing it, or recognizing it, has power to bring the invisible God (the good)—the innermost substance of all things—forth into just the visible form of good that we want."

In other words, as it is sometimes put, we are merely to "let go, and let God."

And what hinders us from doing just this?

Can it be anything save a lack of recognition of and complete trust in the abiding Spirit within us? What caused us in the old horse-and-buggy days to make an involuntary snatch at the lines at critical moments when some one else was driving? Just an un-

conscious urge to "do something about it" when an emergency arose. Could we but consciously have assured ourselves that the driver was equal to the occasion and needed no help from us, we should never have embarrassed ourselves and complicated matters by snatching the reins from his hands.

Would it be wise to trust ourselves to an air pilot, and when danger threatens to place our inexperienced hands on the controls and seek to bring the ship safely through the crisis? But what else are we doing when we affirm our faith in the guidance of Spirit and at the same time juggle our affairs about with frantic and inexperienced haste, losing all memory of the oft-repeated admonition "Stand ye still, and see the salvation of Jehovah."

If we could only be more literal-minded in some things; less halfhearted in our Spirit-led ongoing! "For freedom did Christ set us free: Stand fast therefore, and be not tangled in a yoke of bondage."

"Oh," you assure me, "I know I am free from sin." Yes; but is that all that is meant by "If therefore the Son shall make you free, ye shall be free indeed"? Are we sure we are not in bondage to anything else? Are we not bondslaves to worry, to fear, to convention, to all those things which hamper and clutter up our life till we find it well-nigh impossible to live as a free agent expressing God in our everyday affairs?

"Stand ye still, and see the salvation of Jehovah."

Let go, and let God. Let us get our hands off the controls and let God have a chance to show us what this "glorious liberty of the children of God" is. For "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

You Can Be Prosperous

CREATING A PROSPEROUS CONSCIOUSNESS

BY W. I. HOSCHOUER

Part Two

PROSPERITY CONSCIOUSNESS precedes the manifestation of prosperity in one's affairs."

Here is a great truth, one worthy of the closest and most earnest attention. So let us pause and meditate upon it.

It is our consciousness of things rather than the things themselves that we know. In other words, we live in the world of our own mind, and as our mind is so will our experience be. Then if we wish a different experience we must first change our consciousness of the factors involved.

In order to have plenty instead of dearth, prosperous conditions with steady employment at good wages, for instance, we must think and talk about these things as present and abiding realities. To want them while at the same time we think and talk about the opposite conditions is utter folly and can only result in bitter disappointment. To change to something better we must think and talk for what we want. We must also believe in our ability to get what we want and make every effort count in that direction.

To be successful in realizing greater supply requires that we do what is necessary to produce that result.

Do not judge a situation according to appearances, in a way to create fear in you, but immediately rally

all your resources to meet the emergency. Turn to the Truth as you know it exists in God and affirm that. Use the keynote statement given in the preceding lesson or a similar one that captures your thought and holds it steady in Truth until the scene changes. Quietly but firmly stand fast in the Truth you know until your mind is free from all negative sense or adverse mental suggestion. Do not recognize the error and resist it, whatever it may be, but let it dissolve itself in the light of the Truth in you. This is positive thinking. This is agreeing with the Adversary while you are in the way with him, by making his effort to harm you actually increase your good.

There is no help in any description of lack, therefore do not think or talk about it. By always seeing the spiritual reality in people and things you can train yourself not to register the wrong thoughts and actions of others. Where they see lack you can easily discern the omnipresent substance of Spirit, and can know that God's providing law is right there working in that substance, ready to produce the very thing the existence of which in them sense is denying. Speak kindly and courteously of your feeling in the matter, and the happy change in the situation will be a blessing to them also. Often a little tact is all that is needed to keep one's balance while dealing with people immersed in negative thought. Alertness is a success and a prosperity creator second to none.

Should you talk with your neighbor about your affairs, you will also find it very helpful to "speak the truth with him." It is better to be still before God and man while you are building up a prosperity consciousness, unless you are able to stand firm in Truth under all circumstances. Closely guarded speech often

saves from confusion. This is especially vital in a person's early Truth practice. Think earnestly of your plans and expectations but say nothing until they bear fruit in manifestation.

The control of the imagination is likewise very helpful in generating rich ideas and building up a prosperous mentality.

Instead of allowing your imagination to picture lack and hard, unfruitful conditions, set it to work ideating or picturing happy conditions, the kind you want to live in. Feel the presence and activity of omnipresent substance, and think about the fact that the law of supply is constantly at work in that substance creating just what you want. Know that God's action in you and in your affairs produces your prosperity, and that your faith in and co-operation with God's constant effort in your behalf will give you the success your heart is set upon. God and you can accomplish miracles if need be in opening closed doors.

"Before they call, I will answer; and while they are yet speaking, I will hear." This is the Father's assurance to all who will turn to Him in faith, believing that they do receive as they pray, and when they pray. Jesus said, "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." Pray this way; then let your imagination take hold of the desired good and see it as already in existence. This is imperative, for if you do not make your imaging faculty work with your faith it will work against it, picturing to you the very opposite of what you have prayed for. Is not this the reason back of many apparently unanswered prayers? The mind must work in harmony with what the soul believes and claims as true if satisfactory results are to follow.

This matter of growing a consciousness of what we want to experience outwardly is not so difficult as it may seem to a mind tired by constant and fruitless striving. First take a mental rest; then mustering all your faith, think of your resources in God, in yourself, in people, and in things themselves. In Truth a universe of riches lies within and about every one waiting to be utilized. But you must begin in your mind in order to tap those resources. Change your thinking from doubt and fear to confidence and faith and every cell in your being will put new life and energy and power at your disposal. Feel rich and prosperous because you are a son of God and therefore heir to all the Father's wealth; then your thought will form rich ideas in the substance of the mind and project them as success and supply in your affairs.

Consciousness is living awareness of Truth now existing and automatically exhibiting itself in manifestation. Prosperity is in the nature of life and things, and it is seeking you and pressing for expression through you at all times. Once your consciousness is an open channel nothing can keep your good from you. You will have to run to keep up with its activity in all your affairs.

All students of Truth are more or less aware of the fact that "the mind is the measure of the man," but not all are keenly aware of the necessity of living out that fact to its ultimate consequences. If we are as we think and if our prospects are all colored and shaped by our habitual states of mind, how can we reasonably expect a change for the better in any direction before we have definitely changed our type of thinking? It is here that the first work must be done, and he who would materially improve his financial

status, simply wastes his time and effort if he overlooks the importance of changing his mental outlook.

Let us now get this basic fact firmly fixed in mind. Our outer affairs, whether personal or financial, are the expression of ideas held in our mind. Therefore to have a change in circumstances we must first change our mind. We must have new ideas and beliefs before more desirable situations can develop for us. To continue in the old mental way is fatal. Strive to know and live the Truth that attracts to you or builds for you the wealth that is the reward of intelligent and well-directed effort. This is the only way out.

For specific help in this direction ask yourself this rather pointed question: "Has my belief about supply and my thought concerning it actually changed since I have been reading this article or as a result of my previous study of Truth literature?" If not, pause, meditate, and dig deeper into the fundamental principles that you have learned. Drink deep of the inspiration of the Holy Spirit, whose office it is to guide into all Truth those who put their trust in the Christ within them as their "all sufficiency in all things."

Avail yourself of every help possible in creating a prosperous consciousness, for the old thoughts and beliefs are tenacious and they insistently intrude themselves just when they do the most harm. Avoid controversy with those who cling to the old ways, and quietly abide in the Spirit within. By remaining poised in your own wisdom center you are able to think and speak Truth under all circumstances. The personal help of a qualified teacher is also very advantageous, especially in the early stages of one's Truth adventure. Whenever possible attend Unity services and classes. Here you will receive the benefit of co-operative effort.

But most important of all, since it applies equally to all situations and conditions, is the admonition that Jesus gave to His disciples shortly before His betrayal: "Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." It is through the lethargy of the flesh that our temptations come, and it is only through spiritual alertness that we can be protected from loss by frequent backslidings. Truth activity in thought and practice must be maintained if one is to make rapid progress in demonstration or overcoming of any kind. Stops and starts of course are better than standing still, but they are not altogether satisfactory and not very profitable.

In watching and praying however the Truth student should carefully note the special technique that is to be followed. He does not watch in the old way, thinking about the evil and trying to guard against it. On the contrary, he keeps his attention on the Truth that he is to realize, knowing that if he keeps his mind full of that no harm can come to him, no loss occur. He watches with a firm determination to hold fast to his good until it fills his life completely.

Consciousness grows rapidly from living in the Truth of omnipresent good day by day, and a rich harvest most certainly will crown the efforts of the faithful disciple.

(TO BE CONTINUED)

Nor knowest thou what argument
Thy life to thy neighbor's creed has lent.
All are needed by each one;
Nothing is fair or good alone.

—EMERSON

Citizens of the World

BY A. J. PEEL

THE LATE G. K. Chesterton, who was a master of paradox, in his inimitable manner once wrote, "We should love the world enough to die for it; we should hate the world enough to die to it." Students of the Christ Truth will see more in this statement than even its author intended. "The earth is the Lord's and the fulness thereof"; this is the world we love, for it is spiritual reality. But there is a world to which we owe no allegiance, the world of false imaginings and, "nature red in tooth and claw."

Never has there been such an opportunity as the present for students of Truth who are learning how to do constructive metaphysical work, to bring to bear on world problems all the motivating power of unity of spiritual thought based on their knowledge of God and man. Diplomacy, treaties, political bargains, peace conferences, the League of Nations, even the bitter experiences of past wars in which the "victors" have suffered equally with the "vanquished," seem to have failed to secure even a partial guarantee of peace and good will. The clash of opposite ideals of government has led to the violation of national boundaries and to the creation of opposing forces that have split national governments and divided into warring camps citizens of the same country who are not protected by truly democratic government. International lawlessness under the guise of dictatorship has become a world menace.

Under this great threat to world peace and progress organized religion, as represented by national churches

and religious systems, is proving impotent, and nowhere is there any "church" that can speak with recognized authority, whether it is a "national church" or the chosen church of people in many nations. No wonder it appears to multitudes that "the heavens are brass"!

But throughout the world today are multitudes of people whose thoughts are being spiritualized and who are learning the power of right thinking based on a knowledge of God as Mind, Principle, love, wisdom, justice, substance. For the first time in the history of religious thought there exists a growing awareness of the unity of spiritual man as the expression of the one eternal Divine Mind, and this spiritual vision of man is eliminating all false ideas of nationalism, race, and traditions. So potent is this understanding of what man is in reality that the personalities who are such seeming "powers" and whose policies are charged with dynamite that at any moment seemingly may explode and wreck civilization, sink into insignificance when compared with the potential power of one individual who recognizes his godship. It is profoundly true that "one with God is a majority."

While it is true that with most of us it has been our own personal need that has forced us to seek the spiritual solution, our Christian metaphysical work should not cease nor rest when we have solved problems of health, business, family relationships, and brought into our own experience a table in the wilderness, "green pastures," and "still waters." It is our great privilege to work for the peace and prosperity of the world, for the will of God to be done on earth as it is in heaven; that is, in the material realm as in the realm of Mind.

Throughout the world today there are men and women in key positions—statesmen, cabinet ministers, members of governments, men in the consular and diplomatic service, in the army and navy, as well as many leaders in business and industry—who are actively working along Christian metaphysical lines to bring about a solution of the world's great problems of government, social security, individual liberty, and race relationships. To these spiritual thinkers, whether in China or Japan, Germany or France, the United States or Mexico, Great Britain or Palestine, among the loyalists of Spain or the insurgents, the key thought is the same: "Thy kingdom come." Knowing, as they do, that all men are one and that God is the Father of all, they cannot pray, "God bless our policies and arms, and confound our enemies." Their human sense of right is always subject to the Christ mind, and in the performance of their duties as servants of their respective countries and as loyal citizens they seek ever to realize that God as supreme good is in control of His world.

To many this may appear to be a paradoxical, an impossible situation for one who has sworn to defend his country, for instance, or is bound by oath to work for his country's special interests. But this is an intensely individual matter; we can prove it to be true in our own little world and in our own affairs. A German officer whom I met some years ago told me that he became interested in Christian metaphysics just before the outbreak of the World War. He could not resign from the army nor could he refuse to obey his commanding officer. He had to go to the front. But he knew that as a son of God he couldn't kill any other son of God. He knew that God was no respector of persons or nations, that He couldn't fight against Himself, that He could

not be appealed to to give victory to one nation and bring defeat to another. He knew that war is a terrible mistake, a tragic farce. His problem seemed a hopeless one until he sought the help of a Truth teacher, and together they worked out the problem along Christ lines, declaring only what was true about God and the man that God knows, the spiritual, perfect man that is the expression of divine qualities. This officer went through the war from August, 1914, until the armistice, and not once did he ever have to fire his revolver or otherwise injure an enemy. He faithfully and loyally carried out every command of his superiors, and in addition found opportunities of speaking the word of Truth to French and British prisoners of war, and he was instrumental in doing many acts of kindness to his country's enemies. Many men in the United States Army likewise proved that absolute reliance on God saved them from being agents of death to others. The history of Christly metaphysical work during abnormal times and under conditions of great stress is a glorious epic.

What has been done by individuals who have relied absolutely on divine law to provide ways of escape from evil is possible for nations. Ten righteous men could have saved Sodom and Gomorrah from destruction, ten men with spiritual vision sufficiently clear to see only what is spiritually true. When the preponderance of spiritual thought over material thought is established, councils of war will be superseded by the counsels of the Prince of Peace. When millions of people think "depression," we have a depression. A wave of pessimism in the Eastern States swept across the country recently and lowered the vitality of optimism in the Western States. At the time of writing conditions in the East are "temperamentally better," as a New York man

expressed it when we were discussing business prospects. In other words, people are again beginning to think prosperity. Somebody started this improved thought, and since it antedates actual improvement it was a spiritual thought based on the omnipotence of good and the omnipresence of fruitful activity of Mind.

Our newspapers with some notable exceptions feature alarmist news in heavy type and subordinate indications of right thinking because it appears so futile in the face of mass psychology that gives preference to the more dramatic news of wars and rumors of wars. If mortal mind can produce these mental conditions, how much more easily can omnipotent Divine Mind rectify them! The mind of Christ is a positive mental power. The carnal mind (the mind that recognizes and believes in evil) is negative; it is unsupported by principle. However loud evil may scream, it has no more authority behind it than the ravings of a maniac.

We may often feel that what we think and reflect as "the mind of Christ" is a mere drop in the ocean of world thought. It may prove adequate in meeting a personal need or problem, but what can it do to prevent or stop a war or reverse a depression? Elijah had the same thought; he thought that he alone was faithful to divine principle during the period when the whole nation was following "other gods." But God rebuked him and corrected his error by telling him that there were a thousand who had not bowed the knee to Baal. Let us take courage; all over the world are tens of thousands of people who daily are working for the peace of the world and the elimination of evil philosophies. Think of the great wave of Spiritualized thought about God and man that is sweeping round the world every hour of the day! This is the leaven that eventually will leaven

the whole lump. It is dynamic; it is living thought; it is all-powerful because it is God. What a magnificent opportunity for the spiritually enlightened thinker to keep mentally busy! We need never be unoccupied when this great opportunity to bless the world is ours.

A friend told me recently that when reading the newspapers and the pronouncements of leading political world figures, he looks only for expressed thoughts that conform to Truth; then he declares that these alone have power. How different from the usual practice! Any indication of a desire to keep the peace, to recognize the rights of minorities, to deal more justly is usually discounted, while militant saber-waving is exaggerated and special editions appear on the streets to give it publicity.

A son of God cannot afford to ignore or discount the slightest indication that national leaders, even the dictators, are being influenced even in a very small degree by thoughts that are evidence of an improved state of mind. If we look for evidence of this good, we shall find it. This is what many of us are working for persistently; we believe that the one Mind is omnipotent, that this Mind alone is law. Then why be sceptical when we find even a Hitler or a Mussolini injecting into their speeches a word or sentence that expresses a desire for good? Even the prophet Balaam was forced to declare the Truth against his natural inclination.

As Christian metaphysicians we have to take the stand that evil is impersonal. It is not a man or men, a race or a nation. It is a belief, often a really sincere belief. And it must be treated as a belief. A change of belief was all that was necessary to change a Saul of Tarsus into Paul, the apostle. When this is understood, we lose all sense of condemnation and hate of this or

that individual, and we bless the individual as one made in the image and likeness of God. Never was there a greater need to see this clearly than today. Even in our own country, which stands for true democracy and individual freedom, there is evidence of a growing feeling and desire to discriminate against an ancient race that has suffered persecution all down the ages. Organized propaganda is being conducted to create and stimulate prejudice. There can be no question as to what our attitude should be. To God there is neither Jew nor Greek, bond nor free, and we can know only what God knows to be the truth about man.

Many people are deeply concerned because it seems as if organized religion as represented by the Christian churches is crumbling. But if this is a fact, it is only evidence of the breaking down of the earth-bound chrysalis that liberates the butterfly. Spiritual religion as represented by those to whom the cultivation of "the mind of Christ" is more important than church affiliations is rapidly spreading all over the world, both in the churches and among those who have never been closely identified with organized religious activity. We are in the day that Jesus spoke of when He said that the time would come when people would not worship in temples but in spirit and in truth. The invisible "church of God" is a real power in the world, as in the absolute it is the only power.

Unified spiritual thought is more powerful than any edicts, pronouncements, bulls, platforms, or organized propaganda. It dominates because it is unity of thought about the spiritual unity of God and man. It is the motivating power of the one Mind, expressed in the divine qualities of love, justice, principle, wisdom, soul, and real substance.

The realization of the need to get back to God, the need to spiritualize thought, is more articulate today than ever before. It is expressed in our magazine literature and in the press; publishers' lists contain an increasing number of titles that deal with this subject. A great deal of ecclesiastical and theological debris must be cleared away in the thought of many people before they can fully understand the spiritual meaning of getting back to God. Religious formalism and ritual may be mistaken for spiritual awareness of God, as it has been since the dawn of Christianity. To many the road to Truth may be an arduous one because of tenacious material beliefs that have fastened themselves on the human consciousness. But those who seek shall find, and there is "a spirit in man" that is inseparable from the Spirit of truth, from God.

Students of Christian metaphysical Truth are the leaders in this movement. By their lives of demonstration of Truth as practical principle, by their literature and personal ministry, and by their unity of thought about God and His spiritual creation they are "feeding the sheep" and pointing the way to dominion over the earth. Let us not be discouraged. "God's in his heaven," and the harmony of heaven is vibrating as spiritual thought in the minds of "the sons of God" to whom the Father has given dominion and on whose shoulders rests the government of the world.

The measure of our spiritual consciousness that we are citizens of the kingdom of heaven is the measure of the extent to which the will of God is made manifest on earth. The responsibility is ours.

With thee is the fountain of life.—PSALMS

"God Is Taking Care of That"

BY ELEANOR HUNTER

WE ALL KNOW that the important step in demonstration is for the human ego to let go of its tenseness and turn the problem over to divine direction. But that particular last step seems to be the one that is most difficult for us to take.

Frequently in our meditation we do a very thorough job of seeking the Truth about the specific situation we are striving to heal. We declare this Truth and give thanks that it is true. Then we proceed about our daily tasks, and before we know it our mind is right back again, declaring the Truth repetitiously and with a kind of strained intensity.

"But surely" you say, "it is a good thing to declare the Truth. There can be nothing wrong with that."

Of course there is nothing wrong exactly; but stop and analyze why you are continuing to treat the situation.

You are doing it because you think you have to.

You are doing it because you feel that somehow or other by grim determination and sheer intensity you are going to wrest the solution from life.

You are doing it because you unconsciously feel that if you stop the forces for good in the situation will stop too.

You are doing it because you think you yourself must bring about the healing; because you are actually not leaving it up to God.

Do you see how continued, repetitious treatment, while not wrong in itself, is an evidence that you have

not really removed your own fear and have not really turned the situation over to the powerful activity of the almighty forces?

Basically we should realize that it is not treatment —the declaration of the Truth—that heals the situation. The treatment is only for the purpose of clearing our own consciousness of fears and self-imposed limitations by clarifying for ourselves the reality of the fact that God is operating in the situation and that God operates only constructively, progressively, and for the furthering of good.

If we continue frantically "treating" the condition ourselves, it is obvious that we have not completely realized this fact.

The importance of this human tendency of ours was brought home to me vividly in a recent critical situation.

A friend of mine was at death's door. He had been given up by the doctors, who told his wife that it was a matter of hours, a few days at best; that there was nothing more they could do for him.

I wired Silent Unity for help and then prayed for him myself; and in treating him I did turn him over to God with an exalted recognition of the truth of what I was saying.

I declared that God was the only life that was in him; that that life was mighty and strong and was acting in perfect order.

While I was thus praying I felt an absolute assurance that this was the Truth.

However because the situation was critical he was in my thoughts constantly. Hours later I realized that I was continuing to treat him, and all the time I felt a sense of responsibility as if my treatment were the factor upon which his recovery depended.

Then the words came to me: "No, I don't have to do this. God is taking care of him."

I cannot tell you what a sense of relief and joy those words gave me.

"Of course," I thought, "God is taking care of him."

And then I realized that my continued treatment had been due to a false sense of responsibility on my part and a failure to recognize God's good will and God's great power.

Every time I thought of him after that, instead of declaring over and over his perfect health, I said, "God is taking care of him."

Those simple words took me directly back to the divine standard of behavior each time. They removed the sense of my own or any human limitation. They gave me a feeling of peace and exultant assurance.

In this particular case, two weeks after the doctors had despaired of the man's life they told his wife he would live; and he is now well on the road to complete recovery.

But the efficacy of the thought "God is taking care of him" seemed to me worth passing on to others.

One reason why people usually do better metaphysical work in an extreme situation like this than in a lesser one is that they recognize it to be beyond anything they can do themselves and they must therefore turn it over to God.

In less critical circumstances we make the gesture of turning it over to God, and then we go right on keeping our own hand on the wheel, striving and struggling tensely to wrest the solution from life.

It is important to sit down with a problem, go over it, find the Truth about it, and then declare Truth as active in it. It is important that we do this, because it is

a way of thoroughly clearing out of our consciousness the debris of fears and the nebulous sense of limitations that we are harboring, much as when our house is upset and disorderly we deliberately proceed to put it in order and sweep out the dirt. We do not go about worrying about its disorder and wishing it were clean. We clean it up. But having done so, we then do not continue whisking the broom over the floor every ten minutes.

So too when we treat any particular situation metaphysically, let us make a really thorough job of it. Let us sit down and face our fears and the limitations we believe in. Let us recognize the Truth about them: that these fears and limitations are only our own false conceptions; that they have no actual basis in reality. Let us recognize that the substance of this situation—whether it is the substance of supply, of physical well-being, of right thoughts or ideas, of love, or of the reorganization of circumstances—is the substance of God and that it is of limitless extent and inseparably present.

Let us recognize that all the action in this situation is the action of God and that is always constructive, always orderly, and ceaselessly acting.

Let us recognize that God's will is always for good. That being true, let us gladly and willingly turn the whole situation over to God's direction and action—completely, exultantly willing that God's will be done.

Let us finally wind up our treatment with a prayer of wholehearted, spontaneous gratitude that this is true, that God *is* acting in this situation, and that we have the mighty power of God to rely on.

Having done this, let us then go about our daily tasks serene and confident, doing the things we are directed to do, proceeding with whatever activity seems progressive.

Cometh the Increase

BY VIRGINIA LANSING

WHO IS THERE today that is not interested in increase of one kind or another? It may be the increase of prosperity, the increase of love, the increase of power or harmony, but in most lives we find the instinctive longing for an increase of good.

Jesus said, "I came that they may have life, and may have *it* abundantly." Yet many of our most sincere religious believers experience this lack of increase; not only lack of increase but lack to the point where their lives seem separated from the abundant life that Jesus promised and demonstrated. We are led to wonder where the fault lies that His promise seems to be fulfilled in the lives of apparently just a few. Nowhere did He specify that only certain ones should have this more abundant life. His words were "Ye may have life, and may have *it* abundantly."

With His great spiritual understanding Jesus recognized that part of His work on earth was to bring to men a new consciousness of life. It might seem strange that one man could tap the great reservoir of life as He did, but this is made clear as soon as we understand the power of a mind that is in tune with universal mind. It was through this understanding that Jesus raised the life consciousness of the human race so that today we have a greater realization of the life-giving presence of God than would have been possible if Jesus had not first shown us the way.

Science and religion have discovered that the uni-

verse is permeated with invisible energy. This energy has been made to serve mankind in mechanical ways, but we have not as yet learned to use it mentally and spiritually except in a few instances. Our great need today is to follow Jesus in taking hold of this universal energy or substance with our mind so that it can be used to bring to us the more abundant life, health, supply, and power that Jesus demonstrated.

It is the natural impulse of life to seek abundant expression, to seek a greater and more expanding life. The entire impulse of life in whatever form is to enlarge itself and increase in consciousness. This universal life is simply a great active presence forever moving forward toward more life and fuller functioning of life. Every form in the universe has been made by the formless energy or substance, which is God, finding more and more avenues in which to express itself more abundantly.

This life more abundant must mean an increase of the things that go to make up a full and complete life of harmony and unfoldment. To increase means to multiply, to make greater, to make more. In nature we see this increase in abundance. The very fact of living brings an increase of living. If you plant a grain of wheat, from that one grain will come a multitude of grains. Next year from each of these grains will come another multitude of grains, and so on. From this we can readily understand the possibility of almost unlimited increase from a single grain of wheat multiplied from planting year after year. And this increase is to be found in every form of nature, bearing out the fact that the inherent principle of life is to increase and bring forth abundance.

So in nature we see this tendency of the infinite toward almost unlimited increase of life. And always we

find in nature a reproducing after its own kind. The acorn brings forth the oak; the grain of wheat brings forth a multitude of wheat. And likewise the weed seed produces more weed seeds. Like produces like, either the good or the bad.

If nature is so prodigal in producing life of different kinds, we may wonder why man should remain in need of any good thing desired. The answer is found in the fact that man has the power either of creating his increase or of remaining in lack. A seed would never bring forth any more seeds if it were to be kept in a dark room shut off from the sunlight and the air and the rain. Man's thoughts are the seeds that bring forth the increase of good or keep him in bondage to lack. Our thoughts of love, faith, kindness, and tolerance are the kind of thought seeds that produce the increase of every good. They produce after their own kind and draw to us the increase of conditions and things like themselves, an abundance of good. On the other hand, thoughts of fear, poverty, hate, and greed produce an increase in kind and this increase is manifest as lack of supply, of friends, and of harmony. If our thoughts are seeds of health and life, an increase of health and strength must come forth. If our thoughts are seeds of sickness, we shall have the increase in the form of disease and suffering.

The worst thing about poverty is the poverty thought. Holding this thought of lack of supply keeps us in poverty-producing conditions, for the thought seeds of poverty that we are sowing are constantly bringing forth an increase of these conditions. The only instrument by which we can attract supply is the mind, and our mind is the sum of our thoughts. If the mind is saturated with thoughts of poverty, sickness, and in-

harmony, abundant increase of such things will be produced.

Three years ago I was the neighbor of a family who were living in an atmosphere of discouragement, fear, and poverty. They talked only lack and disease. All the members of that family were convinced that they must live on in the wretched condition of poverty. They lived in a run-down house; the yard was full of weeds. There were just the barest necessities inside, not one real comfort. The entire place looked poverty, and each member of that family looked and acted failure.

One day the mother in the family met an old friend that she had not seen for several years. This friend looked, talked, and acted abundance. This seemed strange to the mother, as the last time she had seen this friend she had been as poor and discouraged as the mother was now.

When she learned the secret of this friend's changed conditions, the mother was eager to try what seemed to her a strange and unreal way to prosperity. With the help of her friend she took up the study of Truth to reverse her habit of thinking lack to a habit of thinking abundance.

As best she could she brightened up the house, and she prevailed on her husband to clean out the weeds in the yard. Instead of talking and acting gloom and hard times she became cheerful and smiling. It was not an easy thing to do in the atmosphere of lack all around her. But she had caught the vision of this new teaching, she held faithfully to her silence periods, and she lived mentally in the condition she desired. She said little to her husband and children, but it was not long before they too began to be more cheerful and to act as if there really was something worth while in life after all.

The husband soon began to take some pride in himself again. With a new outlook on life, he began to brace up. He no longer went to work unshaven and slovenly as he had been doing. In his bearing and dress he took on the appearance of his wife's mental image of him. It was not long before he was given a much better position in the shop, at better pay. The two boys caught the contagion and now went to their work neat and clean. In less than a year they both had been promoted because of the greater efficiency that their change of thought from poverty to abundance had given them.

In less than two years no one would have recognized the once dilapidated place where they lived. It had been completely renewed inside and out. Flowers and shrubs now grew on the green lawn that had been a mass of weeds. Inside there was now only the picture of abundance. But the increase could not have come to this family if there had not first been a change in the thought seed that was being planted in that household. With the sprouting of this new seed in the mother's mind had come the increase that, according to the law, must be after its own kind.

There is one law of increase that many fail to remember and use in working for an increase of supply: whatever is praised and blessed multiplies. If we count our blessings they increase; when we talk of our troubles they likewise increase. If you are in need of supply, start in now to praise every small piece of money that comes to you, blessing it as a symbol of God's abundance and love. You will be surprised how soon that small piece will increase to many pieces.

Not only in the matter of money but in the matter of health and harmony this law of praise and gratitude works. Every time you praise and bless the smallest

manifestation of increased health and happiness, that manifestation increases until after a time the increase has become so great that there remains no room for the old lack of health and harmony.

This increase, this life more abundant of which Jesus spoke, is something that cannot just come to us or be given to us like a gift. This increasing life is a state of consciousness beginning within, felt within, and then finding expression through us until it becomes visible. The source of life and of increasing life is man's own thought, the product of his own mind, that is a part of the great creative Mind of the universe, which is working ceaselessly toward a greater and better expression of itself. For the one and only purpose of life is to increase. So with each of us as an expression of the creative Mind the one aim must be to express greater and more abundant life in all ways. Thousands of people through the understanding of Truth have thought themselves away from a life of poverty by getting a glimpse of the great principle that what we hold persistently in our thought world we become in our material life and environment. The great fundamental truth of the universe is our inseparable connection with the creative energy of the universe. When we come into a full realization of this connection and understand that we have the power within our own mind to create our world, then we shall be able to bring forth this life of increasing abundance.

All men and women everywhere are seeking increase. It is the urge of the formless intelligence within them seeking fuller expression. This desire for increased life is inherent in all life. All human activities are based on the desire for increase of some kind—more food, more knowledge, more spiritual understanding—

increase in something. Every living thing is under the necessity of continuously advancing toward more and greater life.

In order to gain an increase of good we must first understand the principle of how to use the law of life. Man is a creator and creates or brings into life that which he pictures in his thought. But this increase can come only through the use of a sustained and definitely directed thought that nourishes the new seeds of good that he desires to bring forth. It will be seen therefore that according to the quality of our thought, whether of good or evil, will be the increase. It is our thought that shapes the universal formless substance into the material substance and condition. This abundant good is already present in the invisible realm, waiting only our thought force to shape it and to bring it into the visible as an increase of more abundant life.

In using the law for increasing life of any kind it is well to remember that our mental work should include not only increase of good for ourselves but universal increase for all. What we give out in thought for others comes back to us in kind. So cometh the increase for one and all.

He felt the heart of silence
Throb with a soundless word;
And by the inward ear alone
The Spirit's voice he heard.
And the spoken word seemed written
On air, and wave, and sod;
And the bending walls of sapphire
Blazed with the thought of God.

—SELECTED

How Different Unity Periodicals

were started to meet the needs of various groups

Each one of the Unity magazines has begun publication in response to a definite need. Charles and Myrtle Fillmore started their ministry with healing and prayer meetings held at their home. They realized, however, that there should be some way to bring the ideas from these meetings—ideas that meant health, joy, and prosperity—to a wider circle of persons. They could not do this in person, but through the magic of the printing press they found a way to multiply themselves and reach hundreds where before they had been able to reach only a few individuals. This was the beginning of the publishing activities of Unity School and of the publication of *Unity* magazine. This magazine began in April, 1889, fifty years ago, as *Modern Thought.*

Today the basic ideal and purpose of *Unity* magazine has not changed. It is still a journal of Christian healing, telling readers how to apply the blessing, healing, prospering power of Spirit to their life. Charles Fillmore is still the editor; George E. Carpenter is associate editor.

In August, 1893, after unsatisfactory attempts to publish a section in *Unity* for children, Myrtle Fillmore began to edit a separate children's magazine, calling it *Wee Wisdom.* She recognized that if children were taught early in life to use Truth, they would have a foundation for happiness and avoid many unpleasant experiences later on. *Wee Wisdom,* now under the editorship of Jane Palmer, has established a national reputation among educators and parents as a magazine that

builds character and good citizenship as it entertains.

Weekly Unity began with the issue of May 15, 1909. It was published in the interest of the local Kansas City Unity Society and contained purely local news, combined with a few short articles. Many out-of-town readers however liked the idea of getting a message every week from headquarters, and many of them subscribed for this newsy little four-page paper. Gradually items about the local work were eliminated from *Weekly Unity,* and today it is characterized by terse articles interpreting practical Christianity, letters telling of readers' answers to prayer, a summary of items from current papers and magazines that indicate the growing use of Truth ideas, and the like. In each issue of *Weekly Unity* almost from the beginning has appeared Editor Lowell Fillmore's popular article "Things to Be Remembered."

These three magazines—*Unity, Wee Wisdom, Weekly Unity*—satisfied the needs of readers for thirteen years. Then as the Unity movement reached a period of rapid growth after the World War there came demands for Truth magazines in other fields. In 1922 under the editorship of Francis J. Gable Unity sponsored a magazine for people in business, calling it *The Christian Business Man.* It was (and is) devoted to accounts of the successful use of Christian ideas in business. Later the name was changed to *Christian Business* and finally, in July, 1933, to *Good Business.*

Mothers and Sunday schoolteachers demanded the next Unity periodical, *Unity Sunday School Leaflet.* Begun in April, 1923, this four-page weekly leaflet presents the Unity interpretation of the International Bible lesson in terms adapted to various Sunday school grades.

In July, 1924, with Frank B. Whitney as editor, appeared the first copy of *Daily Word.* This pocket-sized

periodical with a Truth meditation and a brief page to be read daily was planned to give students a definite, positive idea to guide and inspire them during each day. *Daily Word* is the logical companion for study with any other adult Unity periodical. It is now under the supervision of Silent Unity.

Progress is the youngster of the Unity family of magazines, but it was foreshadowed as early as 1905 by "The Youths' Department" in *Wee Wisdom. Progress* began publication in January, 1927, as *Youth.* Ernest C. Wilson has been the editor since its first six months. By taking the name *Progress* in December, 1933, this magazine broadened its appeal to reach all "who are young in spirit" as well as just the teen-age group reached by *Youth.*

* * *

This brings to a close the series of stories about the various activities of the Unity work. They have been presented as a part of our Golden Half-Century celebration with the hope that you might enjoy them and that they might broaden your understanding of Unity's purpose and present scope.

THE TEST

When fortune smiles upon us here
And all we need is very near,
It takes no faith to thankful be
And God's abundant riches see.

But when the world seems cold and bare
And lack and want are everywhere,
It takes real faith to see God's good
And mold His substance into food.

—LOWELL FILLMORE

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education, lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 6, November 5, 1939

UNITY SUBJECT—*Divine Law Is Eternal.*

INTERNATIONAL SUBJECT—*Righteousness in the Kingdom* (For Armistice Sunday).—Matt. 5:17-20, 38-45; 6:1-4.

17. Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.

18. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.

19. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.

20. For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

38. Ye have heard that it was said, An eye for an eye, and a tooth for a tooth:

39. But I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also.

40. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also.

41. And whosoever shall compel thee to go one mile, go with him two.

42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43. Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy:

44. But I say unto you, Love your enemies, and pray for them that persecute you;

45. That ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

1. Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.

2. When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward.

3. But when thou doest alms, let not thy left hand know what thy right hand doeth:

4. That thine alms may be in secret: and thy Father who seeth in secret shall recompense thee.

GOLDEN TEXT—*Ye therefore shall be perfect, as your heavenly Father is perfect.*—Matt. 5:48.

SILENT PRAYER—

Thou art the same,
And thy years shall have no end.
—Psalms 102:27.

The constructive mission of the Christ Spirit is stated in the 1st verse of the lesson for today. Jesus "came not to destroy, but to fulfil" the law and the prophets. The law is the eternal or divine law, which cannot be altered. In this lesson Jesus alters the tradition handed down from the fathers when He says, "Ye have heard that it was said . . . but I say unto you," substituting the divine law as interpreted by the Christ for man-made tradition. He would never have fulfilled the law of jealousy, for example, as given in the 5th chapter of

Deuteronomy, if He had been asked to interpret it. He came to fulfill the law only where the ideal that it embodied was high enough to touch the divine.

The Christ Spirit in man makes the keeping of the law easy for him. He has no desire to worship other gods when he knows the indwelling Spirit. That Spirit in him puts out of him the lesser spirit of dishonesty, lying, stealing, covetousness.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven." Certain commandments are imperative, others are of less importance. A person may have a measure of the Christ consciousness and yet break a lesser law, though his breaking the law proves his measure of the Christ a small one. As the Christ increases in him he realizes the truth of the statement

"I delight to do thy will, O my God;
Yea, thy law is within my heart."

The law that is in the heart is the law that is kept.

The righteousness of the scribes and Pharisees was an outer righteousness that entitled them to occupy positions of leadership in the social order. It was not the heartfelt desire to do right for right's sake. "They say, and do not," Jesus said of them. Their religion was one of precept rather than of example, and precepts, while helpful, are not enough in themselves to quicken the Christ into action in the heart of man.

Retaliation is no part of the divine law. To give as good as one gets is the law of the jungle translated into human language. Jesus set it aside and substituted for it the law of nonresistance. "Resist not him that is evil," not because there is no such thing as evil but because resisting evil puts it into one's consciousness, whence

it works out into manifestation in the life. Back of all these commandments is practical reason and common sense.

Turning the other cheek has never been a popular or general practice among followers of the Christ. Pride interferes to prevent our keeping the divine law. Freely giving more than the law requires and going twice as far as one is compelled to go are other phases of nonresistance. Willingness dulls the edge of force and compliance robs it of its sting.

In order to be of the kingdom one must have an unselfishness that is unlimited. As long as one person has more than another person he is to share with the other either by outright gift or by loan, according to the need.

The divine law of love is likewise unlimited in its inclusiveness. It embraces alike those who love us and those who hate us. If we would be children of God in more than name we must be impersonal, acting from motives of principle rather than from personal motives. Since we cannot freely communicate with those who hate and persecute us, we are to pray for them. No one can be prevented from praying, for prayer is an inner exercise of the soul, and none but God and the one praying need know when the exercise takes place.

Truth has an inner and an outer expression, and it is to the former that man conforms in order to live in harmony with divine law. A man of material wealth may endow universities, found hospitals or museums, erect memorials, make magnificent public or private gifts, or spend his wealth in a dozen other ways for the benefit of mankind, but unless he succeeds in keeping himself in the background he becomes known as a public benefactor or philanthropist and has his reward in the outer. By remaining an anonymous donor he avoids

self-righteousness and the adulation that so easily leads to personal pride.

To give and forget that we have given leaves the mind free for a new inflow of blessing, as the infinite each day pours out His unstinted and unmeasured good. The "Father who seeth in secret" recompenses us in strength of character and in growth into full maturity. This the person who does a good deed mainly for the praise he hopes to receive is not ready even to appreciate. When the left hand does not know what the right hand does, the act of giving has not been allowed to take hold of the conscious thought and claim a reward, but the changeless nature of divine law precipitates the reward in man's life and affairs notwithstanding.

QUESTIONS

1. What law did Jesus come to fulfill?
2. How does the Christ Spirit in man make the keeping of the law easy for him?
3. Explain the law of nonresistance as it supplants retaliation.
4. How is impersonality exemplified in divine love?
5. Why should giving be done anonymously?
6. How does the "Father who seeth in secret" recompense us?

Lesson 7, November 12, 1939

UNITY SUBJECT—*Making Sure of Essentials.*

INTERNATIONAL SUBJECT—*Putting God's Kingdom First.*—Matt. 6:19-34.

19. Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal:

20. But lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal:

21. For where thy treasure is, there will thy heart be also.

22. The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!

24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

25. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?

26. Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?

27. And which of you by being anxious can add one cubit unto the measure of his life?

28. And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29. Yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

30. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31. Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32. For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.

33. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

34. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

GOLDEN TEXT—*Seek ye first his kingdom, and his righteousness.*—Matt. 6:33.

SILENT PRAYER—*I give my thought to the things that endure.*

If heaven were a place in another world to be attained only after death, no one could lay up treasures in it while still on earth. That Jesus commanded His followers to lay up treasures in heaven proves that the kingdom is really at hand—as He and John the Baptist both proclaimed—and that treasures can be stored up in heaven here and now.

First it is well to inquire what kind of treasures these treasures in heaven may be. Plainly they are not material treasures. The text of the lesson makes this clear. Heaven on earth, to the understanding of the Truth student, is a state of mind or consciousness, an inner state in which man may live at will through faith. Therefore the things that form treasure in heaven must partake of the nature of the mind and heart through which the consciousness of man as a spiritual being functions.

Some things of the mind that may be called treasures are peaceableness, alertness, understanding, good will. Mental gifts overlap those of the heart, which also include peace, good will, and understanding, and in addition an unlimited number of qualities such as sympathy, unselfishness, tactfulness, love, joy, temperance, guilelessness, moral courage, power of endurance, faith, loyalty. The list could be almost indefinitely extended, but these suffice to show the nature of the treasures that can be "laid up" in heaven. The laying up is done through the formation of habits in which these qualities become part of man's everyday equipment for living and are constantly used or expressed.

Where the treasure is there the heart is also, and there also the mind is. We keep most faithfully in mind what we care most for. That which commands our love,

our interest, or our friendship commands our constant thought and care.

"The lamp of the body is the eye," and the light of the mind is fully developed understanding or spiritual vision. Single-mindedness makes for depth of understanding, as concentration makes for thoroughness in whatever subject man holds his thought upon.

An evil eye is an eye that shifts continually from one object to another, focusing on no one object long enough to see the good. In the inner realm the evil eye is the habit of allowing the thoughts to wander aimlessly from subject to subject presented to it from without, preferably the negative subject. Understanding cannot develop under such circumstances. On the contrary, the "whole body [of thought and feeling] shall be full of darkness."

On the inner plane we serve what we love. Service in an external sense is often for material gain, but the mind and heart serve only what man loves. Of all the faculties love is the one in which single-mindedness is most essential. No one can love opposites. God and mammon, good will and ill will, peace and strife—he who should be broad-minded enough to include all these would end by losing all character as an individual. The flatterer who talks to please his audience and afterwards retracts his words or alters the sense of them to suit another audience commands no respect from men, and cannot hope to gain spiritual consciousness until he lays aside all double-mindedness and puts first things first.

Worry and anxiety are two locks that shut man out of the kingdom of heaven. Food, drink, and clothing are necessities, and through ages of civilized living men have evolved a consciousness that may be compared to instinct in birds and animals. Animal instinct serves the

animal in much the same way that man's consciousness serves him. Therefore he need not worry over food, drink, and clothing. The very concentration of the race on these things down the ages would take care of an adequate supply if man would yield himself trustingly to the right consciousness in respect to them. The heavenly Father feeds the birds by causing the variety of bird and the food he eats to be found in the same region. Distribution of bird life is therefore regulated by the inner wisdom that man calls animal instinct. When man keeps an open mind in serene faith and confidence, his wants are taken care of in the same harmonious fashion. Instinctive trust opens the way for abundance of good to become manifest. Fear and worry close the channels through which plenty would otherwise flow.

We seek first the kingdom and the righteousness of God by learning to control our habitual thoughts and feelings and keeping both in harmony with our well-being. As we form habits of self-control and faithfulness to principle we enter into the kingdom of serenity, peace, and plenty, and begin at once to enjoy the treasures that we have laid up in heaven.

QUESTIONS

1. Where and what is the heaven in which we are to lay up treasures?
2. Name some treasures of the mind.
3. How is the laying up accomplished?
4. What is the light of the mind corresponding to the eye?
5. What do man's mind and heart serve?
6. What do fear and worry do to the mind?

Lesson 8, November 19, 1939

UNITY SUBJECT—*Cause and Effect Interpreted.*

INTERNATIONAL SUBJECT—*Warnings and Promises.* —Matt. 7:1-14.

1. Judge not, that ye be not judged.
2. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you.
3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?
4. Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye?
5. Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.
6. Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.
7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:
8. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
9. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone;
10. Or if he shall ask for a fish, will give him a serpent?
11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?
12. All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.
13. Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby.
14. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it.

GOLDEN TEXT—*As ye would that men should do to you, do ye also to them likewise.*—Luke 6:31.

SILENT PRAYER—*I realize the influence of thought over life, and I hold to my purpose to make the perfect law manifest.*

The natural man feels qualified to act as a judge of his fellow men and has always sat in judgment upon them. This practice is unwise inasmuch as the judgment that he pronounces on others he pronounces on himself; it reacts upon himself under divine law. My brother and I are one, therefore when I behold a mote in his eye it is but the reflection of the beam in my own eye diminished in perspective.

Self-improvement is plainly recommended in the 5th verse of this lesson: "Cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." The natural course is to look at the faults of others and recommend correction. The right course is to get rid of our own faults before we so much as notice the faults of others.

Right regard for the fitness of things is found in the caution "Give not that which is holy unto the dogs, neither cast your pearls before the swine." Discreet silence on the subject of Truth is preferable to injudicious speech before those whose interests and prejudices are enlisted against it. Action that manifests Truth is always desirable and right, for action that reveals one's principles and faith speaks louder than words and more convincingly too. In fact action is recommended in verse 7, in the instruction "ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

The person who wishes to gain a certain objective may speak the word to that end, but if he is in serious earnest he proceeds to action appropriate to the fulfillment of his word. He does his share toward the realization of his dream. The unaided word would bring the same result if spoken in absolute faith, but since faith in most persons is relative it gains in strength when

reinforced by action of a purposive nature.

That desire follows an unvarying law appears from verses 9 to 11. Asking for what one wants rather than for what one is supposed to want or should want results in direct answer to prayer. To give what one is asked to give is more natural and right than giving one thing when something else has been asked. The natural man ("ye . . . being evil") exemplifies the law of desire more or less perfectly. The higher in the scale one rises the more certain and unimpeded is the action of the law. "How much more shall your Father who is in heaven give good things to them that ask him?"

Doing unto others what we should like them to do unto us is more than a Christlike act. It is based on sound logic and reason. What we do to others is the most forceful example we can set them, and men are prone to follow example rather than strike out along original or untrod paths. What we do to others suggests to them what their reaction should be.

"The law and the prophets" always recognizes cause and effect. Our action plays the role of cause. The actions of others, following upon ours, is the effect of our own.

The narrow gate is the open mind that measures all things by the gauge of Truth. To refuse to recognize what is not in line with Truth may sound narrow, but it is the only sure way to life. That way is straitened because it requires only Truth to be recognized, and it rules out untruth or evil. The broad gate that leads to destruction is the attempt to recognize both good and evil as real and true, an attempt that leads to the divided mind, scatters man's forces, and puts him out of touch with the law of life.

That few find the straitened way is a matter of un-

developed will, which makes perseverance in the search impossible. Where the will is developed proportionately with desire for the way of life and love of the things of God, these three in time lead to understanding that opens the way to the inner eye. Once entered upon, the path or narrow way of loyalty to Truth and denial of error, like all new and untried roads, tempts the traveler to put forth his strength in quest of hitherto undiscovered aspects of the law of life and of the relation to it of cause and effect.

QUESTIONS

1. Why is it unwise to judge others?
2. What course is indicated in the injunction to cast out the beam from our own eye before attempting to correct a similar failing in others?
3. Interpret "Give not that which is holy unto the dogs, neither cast your pearls before the swine."
4. What kind of seeking ends in finding?
5. What sound reasoning underlies the command to do unto others what we should like them to do unto us?
6. What is the narrow gate that the metaphysician seeks to enter, and what is the broad way that he wishes to avoid?

Lesson 9, November 26, 1939

UNITY SUBJECT—*Power from on High.*

INTERNATIONAL SUBJECT—*The Works of the Messiah.*
—Matt. 8:14-27.

14. And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever.

15. And he touched her hand, and the fever left her; and she arose, and ministered unto him.

16. And when even was come, they brought unto him many possessed with demons: and he cast out the spirits with a word, and healed all that were sick:

17. That it might be fulfilled which was spoken through

Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

18. Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19. And there came a scribe, and said unto him, Teacher, I will follow thee whithersoever thou goest.

20. And Jesus saith unto him, The foxes have holes, and the birds of the heaven *have* nests; but the Son of man hath not where to lay his head.

21. And another of the disciples said unto him, Lord, suffer me first to go and bury my father.

22. But Jesus saith unto him, Follow me; and leave the dead to bury their own dead.

23. And when he was entered into a boat, his disciples followed him.

24. And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep.

25. And they came to him, and awoke him, saying, Save, Lord; we perish.

26. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27. And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

GOLDEN TEXT—*Jesus of Nazareth . . . went about doing good.*—Acts 10:38.

SILENT PRAYER—*Through the power of the Christ I rise above all obstacles and solve all my problems.*

A noteworthy feature of the ministry of Jesus Christ is the ease with which He did His work. Peter's wife's mother, prostrate with fever, was restored by a touch of the Master so that she was able to go about her customary duties in the household. The sick that were brought to Him were healed with a word. No case presented a problem that He could not solve. His work bespoke His understanding of divine law, an

understanding never since duplicated. He spoke with certainty when He said, "I am the resurrection, and the life." Man still gropes in this realm, as one modern scientist said: "We do not even know in what sense death is an inevitable biological necessity or how far it is the shortest term of a series of pathological accidents, each one of which can be separately eluded. When we have found the answer . . . we shall know whether the age of Methuselah is a fable or a legitimate aim."

Jesus knew these things without waiting for science to work its way painstakingly and patiently through a labyrinth of confusion and superstition to certain knowledge. His will was united in a perfect union with the divine will, and the result was certainty of knowledge on His part. "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or *whether* I speak from myself."

Power manifests itself through every one of man's faculties. The Prince of Peace brought peace to the tortured bodies and distressed minds of men and restored peace to their souls. He established a center of calm in the midst of a tempest on the Sea of Galilee.

As He worked for others in the cause of peace He took thought so as to conserve peace within Himself. When a great multitude pressed upon Him after He had done marvels of healing, He took ship for the other side of the lake. When a scribe, moved by sudden enthusiasm, vowed to follow Him wherever He went, Jesus, perhaps foreseeing that the enthusiasm would be short-lived, answered that "the foxes have holes, and the birds of the heaven *have* nests; but the Son of man hath not where to lay his head." No scribe would follow a homeless wanderer without thinking twice of the

hardships to be met and endured along the way. Strength of mind and will are needed if one is to remain true to principle.

Jesus had power to discern those who would make true disciples. To one of these, who wished to withdraw from the circle, He said, "Follow me; and leave the dead to bury their own dead." Those who wish to excuse themselves from following the Christ cannot postpone their allegiance while their parents live or some other condition remains. The Christ life is unconditional, unqualified by restrictions. It thrives on restrictions. "Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely." That would be a terrific handicap to most people. Jesus saw it as a blessing in disguise, turning the mind from personal judgment and reliance on personal understanding and standards and centering it in the universal or Christ consciousness.

Fear is an emotion that cannot be overcome in man's strength alone. Much can be done toward controlling it under certain circumstances. A habit of using true words courageously spoken at crucial moments can be formed, and reliance on God can be inculcated. But in the moment of extreme peril, such as a storm at sea, when man feels his utter helplessness to cope with the situation, nothing but power from on high can hold the heart in complete trust and confidence. Jesus was sleeping through the storm when His disciples, instead of speaking words of fearless Truth to calm the waves as He had taught them to do, awoke Him saying, "Save, Lord; we perish."

We too may ask the question "What manner of man is this," who commands such power from on high? The answer is none but the God-conscious man

who is devoted utterly to the spiritual side of life, who is willing to give all, and does give all, for the sake of Truth in himself and in his world. Such a one cultivates faith first of all. He studies the way of the Christ as revealed in Jesus and follows it consistently and is not turned to the right or the left by the life of any intervening person, parent, or friend. He remembers in storm or stress that the power of the Highest is available then as always when all else fails.

Power from on high is available in illness to restore health, and the way of the Christ is to use it in preference to material means. A touch or a word of the truth of Christ is sufficient to banish the appearance of disease. Faith is indispensable here as elsewhere. We can do all things through Christ who strengthens us, but we must remember to put forth our strength in every instance. Divine power does not use us as passive instruments. We must be willing to use it and then use it.

QUESTIONS

1. How does power make itself manifest in man?
2. What is required to keep one true to principle?
3. How do persecutions prove a blessing in disguise?
4. What enables man to overcome fear in case of extreme peril?
5. What quality does the man or woman develop first of all who wishes to become conscious of God?
6. How does one demonstrate healing through Truth?

Love Will Triumph

Doubt not, fear not; work on, and wait;
As sure as dawn shall conquer dark,
So love will triumph over hate,
And spring will bring again the lark.

—DOUGLAS MALLOCH

Communion

BY S. JANE WILLIAMS

O Christ Divine, I feel that sweet communion
That comes from knowing Thou art one with me,
And to me comes a flood of peace o'erflowing,
And joy is mine through consciousness of Thee.

I feel the healing power of Christ within me
That gives me health and strength and joy each day.
I fear no lack, for have I not the promise:
"All things" for those who follow in His way!

I shall not fear or worry that the morrow
May bring a weary load of grief and care.
I only know that I can trust Him wholly,
Who promised He would all my burdens bear.

So in the quiet I would seek Thy presence,
And humbly, Lord, I now would wait on Thee.
I would be still and feel the sweet communion
And listen for Thy voice to speak to me.

Silent UNITY

Thou art the light of my life and I walk serene and sure.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

BY CHARLES FILLMORE

Psychoanalysis is growing more popular every day because it measures the capacity of the soul. We are all interested in our soul and how to save it. Those who follow Jesus go one degree further in soul therapy than average psychoanalysis; they incorporate Spirit into soul and make it the primal source and sustainer of both soul and body. "It is the spirit that quickeneth."

We make our soul out of the thoughts and words we entertain. Consequently we should be very choice of our words, because they are the avenue through which we convey Spirit to character and its structure. So instead of psychoanalysis let us say we have Spirit psychoanalysis.

Every word has its root in an idea, whether that idea is reflected from without or derived from within. When we wish to approve, extol, applaud, or commend we praise and bless. These words and the mental attitudes that they set up stimulate, quicken, and whirl into action and finally establish in character the ideals of which they are the outlet. So let us remember that we use words as instruments of ideas and that it is the idea that we are seeking to enlarge and establish by our words of praise and blessing.

So "praise" and "bless" are words freely used by those who love spiritual values, because these words are heavily charged with capacity to express creative Mind. In themselves alone the words "praise" and "bless" are potent for good, because they are associated with ideas that eulogize the good. These words are not found in

the vocabulary of the pessimist or the atheist. From various sources we learn that scientists are experimenting with instruments that register mind emotions, like the lie tester. These instruments measure the force of fear and courage, sorrow and joy; in fact every emotion and mental attitude is coming under scientific observation, and it will not be long before we can produce graphs of the power of every thought as it registers on the nerve and brain cells of the body. When these brain testers definitely prove that certain emotions not only stimulate but permanently enlarge brain areas the cultivation of positive, constructive states of mind will become part of our common-school curriculums.

Metaphysicians find that words that express thanks, gratitude, and praise release latent energies of mind and spirit, and their use is usually followed by effects so pronounced that they are quickly identified with the originating words.

Let your words of praise and blessing be to Spirit, and the increase will be even greater than it has been when addressed to man. The resources of Spirit are beyond our highest flights of imagination. You can praise a weak body into strength, a fearful heart into peace and trust; shattered nerves into poise and power; a failing business into prosperity and success; want and insufficiency into supply and support.

Our Healing and Prosperity Thoughts for this month are a guide for those who are trying to demonstrate the power of words to regulate health and finances. If you are in need of health use the statement as printed, putting special emphasis on the words "strength" and "power." When using these health-producing words, direct your attention to Spirit, as if it were an interpenetrating presence, which it is. Try to feel the quickening

spiritual harmony and health, which will be manifested at once or later, according to your mental estimate of time. If you join with Silent Unity every night in thought from nine to ten o'clock you will get a powerful spiritual uplift.

In demonstrating prosperity you should praise and bless every little evidence of financial improvement. Be confident of the immediate co-operation of God's Spirit with you in bringing to pass that for which you have given thanks.

Remember what Jesus said about your mental attitude in demonstrating spiritually: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive"; which may be rephrased thus: Pray, believing that you have received, and you shall receive.

HEALING THOUGHT

I praise Thee and bless Thee for the consciousness of health and wholeness through Christ.

PROSPERITY THOUGHT

With all Thy people I praise and bless Thy Spirit of plenty now manifest everywhere.

(Use from November 20 to December 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

I CALLED you three weeks ago for prayers for my mother. She was expected to live only a few hours. My brother-in-law—a doctor—called my oldest sister to come at once. During this time I telegraphed you. When my sister arrived Mother was a little better and in exactly one week they brought her home. She has been getting better every day and her mind is clearer than before she became ill. I shall always be grateful to you for all you have done for me and mine.—*Mrs. L. O. P., Oklahoma.*

I WANT TO write you a letter of praise for the wonderful help you have given me through prayer. There was a bad bone bruise on my leg. It was badly inflamed and had several pus spots that pained very badly night and day. It was almost two years after the bruise had occurred, and I had been advised to have the bone scraped. I would not submit to that, for I was sure if I did the leg would not heal, for it was badly inflamed. The muscles in the calf were in hard knots.

I worked each day eight to ten hours and was using

stairs continually. A friend gave me a Unity magazine. I wrote to Silent Unity for prayers. My leg began to feel better immediately; it grew better day by day. By the end of the month all the pain and soreness had disappeared. All the knots have gone. The flesh is returning to normal. My friends cannot understand it. They say it is a miracle I ever saved my leg. I am praising God and you every day.—*C. G., Washington.*

THREE YEARS ago I was faced with a physical problem that seemed to be more than I could handle, so I wrote to you asking for help. I was to undergo a major operation for a tumor but to mortal sense I was in no condition to take an anesthetic.

After a few weeks of prayer and knowing the Truth about myself I was sitting in the silence when a small voice came to me saying, "You are healed." I sat very still and said: "Thank God! I am healed! I will not doubt my Maker." I felt so light and free, just as if some heavy load had been lifted off my shoulders. I had two different doctors make a thorough examination, and both told me I was physically perfect, that the tumor had disappeared. For this and many other blessings I am deeply grateful.—*I. A. T., California.*

Filled with Plenty

WE HAVE had another wonderful demonstration of your prayers. This week my mother unexpectedly received more than three hundred dollars, the exact amount needed to pay a debt. Something like that always happens when you pray for us. We try to do our part every day, and it surely brings results.—*M. T., Arizona.*

I ASKED YOUR help and prayers in getting a job for my

husband and myself. A little over a week ago we received a telegram offering us work. Then in making arrangements there was a misunderstanding. My husband became much discouraged and nearly gave up the job. I felt it was the job for us though. I knew that if it was the wrong one there would be another. Within a few hours after I had placed the whole matter in God's hands, knowing it would be taken care of in the right way, it was all straightened out and we were told to come on.

There are many things to overcome yet, for habits of years do not always disappear as quickly as we should like, but I thank God for what I have learned in these last few weeks. I have never felt love around me or the sense of freedom and lightness as I feel it now. All thanks to God and to you workers of Silent Unity.—*G. B., Oklahoma.*

I WROTE TO you asking you to pray that I might find work. Two weeks ago I received a letter from a company in a distant city asking me to take a job there. They paid me $250 for moving expenses, and I started to work this week on my new job. The burden has been lifted.—*T. B. L., Utah.*

He Shall Have Abundance

I MUST TELL you the results I received from using the prosperity bank. In my letter requesting the bank I said there would be a better position open in my husband's company that I greatly wished him to have; also there was much back pay for overtime due him that was just being ignored.

The very day I wrote you, just as I mailed the letter, my husband came home with the news that the position

had gone to another man. After the first shock I silently thanked God for His work, and I knew that if this position was gone God had a better one in store for my husband. Then I immediately stopped worrying and dismissed it from my mind. The first day I put in my offering after your bank came my husband was paid for the overtime. On the third day the better position was given him without his saying one word. We are very grateful.—*K. L., Ohio.*

YOU CANNOT begin to realize the joy I have in writing you this letter. I must tell you my story.

If you refer to the correspondence I had with you, you will find that it had to do with my lack of a decent job and my desperate financial condition. As a last hope I turned to the teachings of Unity. I read your literature and sincerely tried to follow your prayers and affirmations for nine months but without any apparent change in my condition. Then I read about your prosperity bank and what others claimed had happened to them after making use of it. Like a drowning man clutching at a straw I sent for a prosperity bank and faithfully carried out its instructions.

About ten days ago, with things looking blacker than ever for me and my bank almost filled, I was planning to write to you—I feel ashamed of it now—telling you it had not helped me any. Now I am exceedingly glad I did not write that nasty letter, for three days later I received an offer to go to another city as a sales representative. The position appears to hold a very bright future. It is the best offer I have had in five years. Now you can see why I am so happy to write you this letter. Inclosed you will find my check to cover the savings in my prosperity bank, plus a little bit more.—*E. M., Pennsylvania.*

My Help Cometh from Jehovah

I HAVE received the *Metaphysical Bible Dictionary* and I know that it is wonderful. I will study the book carefully just as I do all other Unity publications. God bless all Unity workers!—*V. P., New York.*

Weekly Unity has helped me over many difficulties during the last three years. I read it from the very first to the last page. So many of the articles seem to have been written just for my particular need. Their message is always helpful, and no matter how often I read them there is always a new thought to catch my eye and lodge within my heart and mind, waiting and ready to help smooth out my perplexities.—*Mrs. R. M., Minnesota.*

Free from Cares

MY HUSBAND was a victim of the drink habit for over thirty years. I did everything in my power to help him overcome the awful desire for drink. However it was not until I appealed to Silent Unity for help that my prayers were answered. My husband has been healed. There is harmony in our home too, whereas a few months ago I thought nothing but a divorce would answer my problem.—*Mrs. O. E. T., California.*

I ASKED FOR prayers for myself that I might quit smoking, which I did very nicely after smoking for thirty-five years. I think that is wonderful.—*A. R. B., Minnesota.*

THANKS for your great help. My husband has stopped drinking and is feeling fine. We are very happy and grateful. God bless each one of you.—*M. G., California.*

Hearken unto Me

I SHOULD TELL you of some of the remarkable assistance you and your literature have rendered to me. Probably you will remember some of my letters of a year or so ago, in which I used to ask help for my son, who was on a ship in the Mediterranean. He was in Barcelona at the time when it was being bombarded so heavily. My friends were all concerned for his welfare, but I placed him steadfastly in God's hands and knew he was safe. Then I used an affirmation from one of your publications to the effect that he be shown just what his right work was and how to establish himself in it. Within six months he came home from Spain and said he had saved his money and was going to take a course in aviation!

It was a thunderbolt to me. My first thought was to dissuade him. Then the next morning, as I said the affirmation, it dawned on me that I had asked for the right thing and was trying to turn it aside! Now I am constantly just placing my son in God's hands and knowing that all will be well. A million thanks to you. —*V. K., California.*

Love One Another

THANK YOU for your prayers. They have helped me very much in overcoming my dislike of persons that I have to contact in church affairs. This feeling of mine did not come because of anything done to me but because of what had been done to our minister and his wife, who are very dear friends of mine. Thank God and Unity, I am able now to clasp the hands of these former antagonists in friendship and love.—*E. G., Montana.*

He Is My Refuge

THE UNITY teachings have brought to our family circle new prosperity, faith, and peace of mind. It is indeed blessed. Your teachings never preach nor scold. Each daily lesson is optimistic. It is a lifeline to grasp, a comfort, a reassurance, and a stabilizer in any need. I am glad the Lord created Unity to carry on such splendid work. I appreciate the benefits it has brought into my life and the lives of my family.—*Mrs. J. R. R., New Jersey.*

YOU SENT me a prayer for world peace: "Liberty, justice, righteousness, and peace are now established through Jesus Christ." I taught it to the children in my room at school. Each morning at eleven o'clock they remind me, "Miss E——, it's time for our prayer for peace." They enjoy saying the prayer. They say it at night before they go to bed, so the parents tell me. I think it would be fine if all the school children in the country would join you at eleven in the morning to pray for world peace. If peace is suggested to them constantly and the idea of war is omitted, the constructive thought would make better children, who would grow up to be better men and women.—*A. E., West Virginia.*

I WISH TO tell you that I am gaining in trust in God as my supply. It is wonderful how supply comes to me to meet my needs, and from what unexpected sources. My needs are being met much better. I am far happier and have gained in health. For these wonderful blessings I am grateful indeed.—*Mrs. M. W., California.*

I COULD not get along without my *Daily Word.* I find precious comfort from reading and studying its

pages. All things are made clear through your teachings, which fill my life completely. My life and home are happier than for years, the prosperity bank drill helps me each day, and I feel the blessing from your loving prayers. God bless you.—*Mrs. B. W. P., Texas.*

EVERY ONE is telling me how well I look lately. After years of trying I have finally gained four pounds! Recently I met some one who was amazed to see how happy and peaceful I have become, as she knows what a bitter disappointment and heartache I experienced three years ago. I told her I had learned how not to worry; that I was leaving all to God. She said, "Well, I don't see how you can have such confidence, but you certainly look it."

That pleased me more than I can tell you. I felt as though I had received my diploma on graduation day. I am truly thankful for the advancement I have made. Of course there is still room for improvement and I intend to see to it that that improvement comes. I could write a book on the joys I have experienced through your teachings.—*M. G., New York.*

Unto Us a Child

MY LITTLE boy is three days old. Delivery was entirely normal, and my mind was completely free from fear. I was truly conscious of God's loving care and strength throughout. We are very grateful to you for your prayers and help. I am praying that many, many other mothers may have your prayers and guidance at times like this so they may experience the calm and strength that come from trusting in the Father.—*M. G., Ohio.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I have long been interested in your work. I understand that you answer hundreds of letters daily and employ over a hundred people in your Silent Unity department. Yet you say that you have no assured income to pay salaries of your workers and to meet all your expenses. This seems almost incredible to me. Surely you have some endowment, some definite income. Your needs must be very large if you must pay for services, supplies, and postage. Is it true that your only income is from the offerings you receive from day to day?—*Question answered by Silent Unity.*

Yes, it is true that the only outer source of income we have is that which comes to us from day to day in the form of voluntary love offerings from those who have received help. We do have one assured income: the ever-present substance of God's love. We have no endowment from any person, and since the sale of the Unity publications just covers the expense of publishing them, there is no income to be expected from that source.

The fact that we are without an assured income and must rely from day to day on the loving beneficence of God has meant a great deal to us. To know that we must place our trust in God from day to day to meet every expense and pay every salary has given us such a sense of His intimate care and His watchful supervision of our work that we cannot for an instant but know how truly God answers prayer.

Every offering, no matter how small or large, gives us proof of God's love acting in the hearts of those who turn to Him. We give our service wholeheartedly whether a letter contains an offering or not, for we have the assurance that God is ever meeting our needs.

In the eyes of the world it may seem a miracle that a pay roll and expenses amounting to thousands of dollars each month are met solely through the expedient of prayer. As you know, we make no requests for contributions, nor do we make a charge for our work. We earnestly desire our every correspondent to feel not an obligation to us but rather a deep gratitude toward God. We know too that he who does give as if unto Him opens his heart and life to the inflow of God's blessing and that he will receive the riches of Spirit in such ways as he has need of.

What should be the attitude of the Truth student when he feels pain?—*Question asked of Silent Unity.*

The student should deny that the pain has reality in Truth; then affirm the peace and harmony that is natural in divine order. He should realize that as a spiritual being he is not subject to pain. Many persons have been instantly freed from pain by affirming, "I am Spirit."

Pain emphatically points to the need of a knowledge of Truth and of an application of this knowledge. It indicates a need for adjustment. It should not call forth condemnation or resentment, for such an attitude delays healing. The perfection of God is inherently present everywhere, regardless of evidence to the contrary. By holding fast to Truth and depending on God to bring it into manifestation one can receive the desired understanding, wholeness, and peace.

Oh give thanks unto Jehovah; for he is good;
For his lovingkindness *endureth* for ever.

—*The Bible*

November brings a day that is very dear to us, a day when we pause to remember God's loving care of us during the past year and to give thanks for the many blessings we have received at His hands. In keeping with the season *Daily Word* brings you an article called "Let Us Give Thanks." This article explains the part that thanksgiving plays in bringing your good into manifestation, and shows that it is the power that makes the desired good real.

"No Room for Hate" is the title of a timely article by Edith Schlosser, appearing in the November 11 issue of *Weekly Unity*. In it the author counsels Truth students not to let hate find lodgment in their hearts; for hate, she says, is a germ of great destructive potentiality that is now seeking to play havoc among men. She says it is possible so to train yourself that you will be unmoved by the force of negative thought that is now afflicting the world, and she tells you how to generate in your own mind a powerful force of good to counteract it.

There was excitement on the Vickers farm; for the next day was Thanksgiving, and Uncle Ted's twin brother Tom was coming from far-off Argentine for a visit. Hal and Walter, two orphan boys, shared the excitement although they were not members of the family.

But one of them would be soon, for Uncle Ted was planning to adopt one of them as his own son, and eagerly each boy hoped to be the chosen one. How did Ginger, the Jersey calf, help decide the future of one of the boys, making it unnecessary for either to return to the orphanage? "The Thanksgiving Stray," a story by Lee Waltner, appears in *Wee Wisdom* this month with a lesson for children on practicing the Golden Rule.

Last February *Progress* magazine devoted a good deal of space to news from readers. Again in November this plan will be followed. "Letters from Readers" will include many interesting accounts of increased faith, new opportunities, answers to prayer, and success in treasure-mapping. For instance, one woman visualizes and demonstrates the very shop that she needs; another recovers her lost dog after a week of searching; good fortune comes to a writer; a little family finds God in the desert. These letters are so full of human interest and show so clearly how Truth can solve any problem that they will be a real inspiration to other readers.

John Kimball dreaded meeting his old friend Edward Lansing, whose business had recently been wiped out. He pictured him a miserable failure, coming perhaps to ask a loan. What a surprise he got when Lansing was shown in! His firm handclasp, his hearty greeting, the expression in his eyes—these suggested not failure but power, mastery. What was behind it all, and how did Lansing's story keep Kimball from taking a wrong step in his own affairs? Marion Mac-Rae answers this in "Do You Listen?" a story in November *Good Business.*

HOW UNITY HELPED HER

"I am truly thankful for the day that I came into possession of *Unity* magazine, and I hope I shall never be without it," writes a friend in New York. "I can always find something in it to fit every need, and soon I am in a happy mood with a different outlook on life. My health has improved, my home is much happier, and I thank God and Unity for the progress I have made."

What a lot of happy changes came into this woman's life through her reading of *Unity* magazine! There are thousands of others who need it just as much, and for this reason members of the Help-One-A-Month Club send one gift subscription a month to friends whom they wish to help and inspire. Perhaps you should like to become a member of this group and share in this good work. There are no dues. All you need do is to let us know that you wish to join the club and send along your first gift subscription. Address your card to Help-One-A-Month Club, 917 Tracy, Kansas City, Mo.

WEEKLY UNITY GOES TO A RESCUE HOME

From the superintendent of a rescue home in Florida came a letter to Silent-70 in appreciation of a subscription for *Weekly Unity*. It said in part:

"We should be glad to have *Weekly Unity* continue its regular visits to our home, and we appreciate your kindness in sending it to us without charge. If you could know the deep, abiding benediction that has come

to these hundreds of girls as a result of this helpful ministry, I am sure you would be happy in the knowledge that through your fine magazine you have been able to inspire these girls to higher and nobler things."

Letters like this show how worth while is the work of Silent-70 and how far-reaching is the result of the love offering that you send to help carry on Silent-70's work. Silent-70 is the missionary department of Unity School. It supplies Unity literature free of charge to institutions that need and request it. Gifts from friends support this work.

A COMPLETE COURSE IN METAPHYSICS

Do you realize that one cent is all it costs you to take the first step in a course of training in metaphysics? A card will bring you a free pamphlet giving full information about the course. It will put you under no obligation to enroll, but it will show you what an opportunity you have to study under expert supervision, and right in your own home.

No course of study will bring you greater returns than the study of Truth, and your progress will depend upon the time and effort you devote to it. As you will learn from the pamphlet, there is no set charge for this instruction. Each student gives a love offering in keeping with his means and desire. Will you not take the first step today toward acquiring a knowledge of Truth? Address a card to the Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet E. Price (LT), Unity Cen, 718 Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15

CALIFORNIA

Alameda—Alice Hopkins and Alma Morse, Unity, 1300 Grand

Bakersfield—Della Shutts (LT) Unity, Southern hotel

Beverly Hills—Ruth Rae, Unity, 242 S Beverly Dr

Compton—May Butterworth (LT) Unity, 829 E Compton

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth

Hollywood—Rose Schneider (LT) Unity Truth Cen, 1162 N St Andrews

Inglewood—Maude Galpin, Unity, 108 Queen and La Brea

Ione—Hazel Merriweather, Unity Cen

La Canada—Loretta Hennessy (LT) 4321 Canon dr

Long Beach—Louise Newman, Unity, 432 Locust

Los Angeles—Ernest C. Wilson, Norma Knight Jones (LT), Christ Church, Unity, 5225 Wilshire blvd; Nina Fisher (LT) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 406 R K O Bldg

Oakland—Rose Emery, Unity Cen, Ebell Club bldg; Susanna Scott (LT) Unity, 5365 Bond

Pasadena—Lily Stack, Unity, Gertrude Hall (LT) 11 N Oak Knoll

Resedo—Nannie Highnote, Unity, 18636 Ingomar

Riverside—Katherine Sweaney (LT) Unity, 3639 8

Sacramento—Naomi Anderson, Unity Cen, Odd Fellows hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity Soc, Commercial bldg

Santa Cruz—Mary Higgins, Society of Prac Chris, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LT) Taft Unity, Fox hotel

Van Nuys—Mary Hider, Unity, Platt bldg

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg

Denver—Ethel Burkle, Temple of Prac Chris, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity Cl

Ft Lauderdale—Margarete Suck (LT) Unity, IOOF hall

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (col) (LT) Unity, 804 Pippin

Lakeland—Ida Decker (LT) Unity, New Florida hotel

Miami—May Stoiber, Unity, 128 S E 3d

Orlando—Carolyn Parsons, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore and Louise Ramey, 1st Unity Soc, De Soto hotel; Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) De Soto hotel

Tarpon Springs—B. Bain (LT) Unity Cl

GEORGIA

Atlanta—Mary Fullenlove, Unity, Georgian Terrace hotel

IDAHO

Boise—C. Scott, Unity, Pinney bldg

Mt Home—C. Scott, Unity Library

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City Library

Chicago—W. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, Garrick Theater bldg; Margaret Halsey (col) (LT) Unity Study Cl, 104 E 51

Moline—Goldie Richardson, Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study Cl, 902 Knoxville; Mabel Daughtry, Unity Cl, 210 S Garfield

Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT)

Unity Study Cen, 1230 Grant
Springfield—Mary Meek (LT) Unity, 509 S 6

INDIANA

Indianapolis—Murrel P. Douglas, Unity, Century bldg; F. E. Andrews, 2105 E 12 (mailing address)
Kokomo—Lydia Simpson (LT) Unity Study Cl, 523 S Washington

IOWA

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Des Moines—Betty Stitt, Unity, 42 & Rollins
Sioux City—Elizabeth McClaughry, Unity Cen, Insurance Exchange bldg
Waterloo—Goldie Richardson, 324½ E 4

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Lawrence—Nettie Wyatt (LT) Lawrence Unity Cl, 412 W 9
Topeka—Harriet Pfouts, Unity, Jayhawk hotel
Wichita—Unity Cen, Eaton hotel

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Covington—Clara Conway (col) (LT) Unity Cl, 1209 Russell
Louisville—Maebel Carrell, Unity, 1322 S 4; Ruth Gilpin (LT) Unity, 1322 S 4; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg; Theresa Rehm, 2111 Eastern Pkwy

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Baltimore—E. Roy Feldt, Unity, Rennert hotel

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Flint—Edmund Risk (LT) Unity, Dresden hotel
Grand Rapids—Ida Bailey, Unity, 61 Sheldon
Grosse Pointe—Otto Fishburn (LT) Unity Cl, 13115 E Jefferson
Kalamazoo—Amy Moffett, Unity, 209 W Dutton
Lansing—Harvey and Ida Best, Unity Assoc, Olds hotel
Royal Oak—Maud McCulloch (LT) Unity Cen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet
St Paul—Hazel Risk (LT) Unity, 356 Cedar, Met Bank bldg

MISSOURI

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Springfield—Marian Hoagland, Unity, Hawver bldg
St Joseph—Ralph O'Day (LT) Unity, 12 and Felix
St Louis—Elsie Abbott, Unity Soc, 320 N Grand blvd; Fred and Hilda Eilers, S S Unity Soc, 6100 S Grand; Mabel H. Kaye (LT) Unity Soc, 320 N Grand blvd; Florence K. Brummer (LT) Unity Assb, 5440 Neosho

MONTANA

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Bozeman—M. Wessel, Unity, Baxter hotel
Butte—Mary Wessel, Unity, Y M C A
Great Falls—V. Huhn, Unity, Dunn blk
Kalispel—Maidie Van Etten (LT) Unity Cl, 229 2 Ave E
Livingston—M. Wessel, Unity, Elks' hall

NEBRASKA

Lincoln—Iva Woods (LT) Unity, Peterson bldg
Omaha—M. Schopf, Unity, Electric bldg

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall
Montclair—Gladys Stevenson (LT) Unity Study Cl, 33 Gates
Newark—Edith Berry, Unity, Berwick hotel
Plainfield—Florence Hutton (LT) Unity, Babcock bldg

NEW MEXICO

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Raton—Carrie Schleifer (LT) Unity, 323 S 4

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Elmira—Elise Rosenberg (LT) Unity, Mark Twain hotel
Flushing—Renee Klaus (LT) Unity—Flushing, 13-15 Arcade bldg
Freeport—Marion Rodgers (LT) Unity, 102 N Grove
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Rochester—Unity Soc, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca
Syracuse—Raymond Barker (LT) Unity, Onondaga hotel
White Plains—Octavie Martial (LT)

Unity, 40 Mitchell Pl

OHIO

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Canton—Jessie Maloney, Unity, 203 6 st NW
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Cleveland—Earl Anthony, Unity, Hotel Cleveland
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Hamilton—Louise Tahse, Unity, 117 Ross; Hobart and Ruth Gillespie (LT) Unity, 117 Ross
Lima—L. Matthews (LT) Unity, Cook tower
Marion—Fannye Treaster (LT) Unity Cl, Harding hotel
Springfield—Fannye Treaster (LT) Unity, Arcade hotel
Toledo—Beatrice Whipps (LT) Unity, Richardson bldg
Warren—Everett St. John (LT) Unity, 2d Natl Bank bldg
Wellington—Margaret Jones (LT) Unity, 419 Courtland
Youngstown—Everett St. John (LT) Unity Cl, Y M C A
Zanesville—Fannye Treaster (LT) Unity Cl, Schultze bldg

OKLAHOMA

Tulsa—G. Kehrer, Unity, Masonic bldg

OREGON

Portland—M. Lance, Unity, 811 N W 20
Baker—C. Scott, Unity, Baker hotel
LaGrande—C. Scott, Unity, Sacajawea hotel
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PENNSYLVANIA

Philadelphia—Margaret Feldt, Unity Assb, St James hotel
Pittsburgh—Earl and Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—E. Chester, Unity, Hotel Chisca
Nashville—Mary E. Turner, Unity, 1816 Broad

TEXAS

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Dallas—M. Hursey, Unity, Allen bldg
El Paso—Bertha Forbes, Unity, 305 E Franklin, Gardner hotel bldg
Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LT) Unity Cl (col), Odd Fellows temple
San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher Scott, Unity, Ellensburg hotel
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Wenatchee—Christopher Scott, Unity, Cascadian hotel
Yakima—C. Scott, Unity, 109 S 4; B. Scott (LT) Unity, 109 S 4

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Milwaukee—Unity Cen, Commerce bldg

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Calgary—N. Elliott, Unity, 221A 8 ave W
Regina—R. Kemp (LT) Unity, Drake hotel
Toronto—Herbert J. Hunt (LT) Unity, 233 St Clair W
Winnipeg—E. Bowyer, Unity, Donalda blk.

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London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5
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San Jose—C Assembly, 72 N 5 & 1305 Lincoln; Meta Bookshop, 80 E San Fernando
Santa Barbara—Truth Cen, 277 E Arrellaga

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Denver—Herrick Book & Supply Co, 934 15; Publication Book Store, 514 15
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Daytona Beach—Church of Divine Science, Palmetto club

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Muncie—Unity Cen, Kirby hotel

IOWA

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WEST AFRICA

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Anniversary Offer Ends This Month

By ordering Christmas gift subscriptions for Unity periodicals before November 30 you can take advantage of the anniversary offer of a free copy of *Unity's Fifty Golden Years* while it is still in force. For several months this book has been our thank-you to persons who help Unity grow by sending three subscriptions to friends. This offer expires however at the end of this month.

On Christmas orders we send you your free book at once but mail the first copy of the magazines and the gift announcement cards to your friends for just-before-Christmas arrival. Remittance must accompany these orders.

A New Book for Christmas

Charles Fillmore's latest book *Jesus Christ Heals* will make a much-prized gift for the friend who is seeking to overcome some physical inharmony, because it points the reader's way to the one and only true source of health. The message of this book is based squarely upon

the teaching of Jesus Christ and has been fully proved by the author in the case of both himself and others.

Treasured Gift for Serious Student

If you are looking for an elaborate present for some friend who is an ardent Bible student, you will find nothing more welcome than a copy of Unity's *Metaphysical Bible Dictionary.*

This exhaustive 706-page book sets forth in simple language the hidden meanings behind scriptural names of persons, cities, provinces, and so forth. It clears up the

meaning of many Bible passages, and the book naturally is a gift to be treasured by any Bible student. It is bound in rich-brown fabrikoid and has gilt edges.

Make Christmas Come Every Month

By giving your child a subscription for *Wee Wisdom* magazine you can now make Christmas come to him every month for a year—twelve absorbing gifts in one.

What a world of delight your child will enter as he turns the pages of *Wee Wisdom!* There he will find

stories that hold him spellbound, gay poems, pictures, cutouts, puzzles, a stamp page, and directions for doing and making interesting things. *Wee Wisdom's* stories not only entertain him but also show him how to use the principles of Truth in meeting his childhood problems; and these lessons will stay with him through life. So when you give him *Wee Wisdom* you provide for his happiness now and also in the years to come. At the price of $1 a year it is a gift that has no equal.

The World's Best Seller

The Bible is still the world's best seller, and it is a gift that never goes out of style. The Nelson Teacher's Edition of the Bible, which is used at Unity School, makes

a gift that not only blesses and inspires, but that also is valued and treasured year after year. This Bible has large type and is self-pronouncing. There is a complete index and concordance; also a dictionary of proper names. It is beautifully bound in black keratol.

Gives Greeting Booklets to Congregation

"I should like to have every one in our congregation read this booklet" was the comment of a Buffalo, N. Y., minister when a member of his congregation showed him a copy of *Holy Bread,* one of Unity's most popular greeting booklets. For this member and her family here was an idea. They decided to make a special Thanksgiving offering. They ordered six hundred copies of Holy Bread so that each member of the congregation could have a copy.

Books for Gifts

Unity has twenty-five books from which you can choose Christmas gifts for friends.

For those who are new in the study of Truth we suggest: *Beginning Again, God Is the Answer, How I Used Truth, Lessons in Truth, Letters of Myrtle Fillmore, Lovingly in the Hands of the Father, Master Class Lessons,*

New Ways to Solve Old Problems, Working with God.

For advanced students we have *The Twelve Powers of Man, Christian Healing, Christ Enthroned in Man, Usable Truth, Talks on Truth,* and *What Are You?*

All Things Made New and *Mysteries of Genesis* are for Bible students. *Jesus Christ Heals, Truth Ideas of an M. D.,* and *You Can Be Healed* are for those who are seeking health. *You and Your Child* is for parents of young children.

Of interest to any of your friends are *Prosperity, The Sunlit Way, Mightier than Circumstance,* and *Have We Lived Before?*

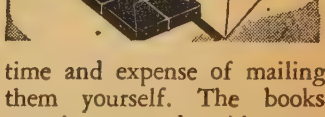
These books are clothbound. All except *What Are You?* come in lovely flexible binding.

Service on Gift Orders

When you send Unity literature as Christmas gifts to your friends, the Unity workers strive to make your Christmas giving joyous and simple, as it should be.

When you order a gift subscription, your friend receives a colorful Christmas card announcing your gift. The mailing of both this card and the first copy of the magazine is timed so that they will arrive just a day or two before Christmas.

At your request—and without additional charge—your gift books are wrapped with Christmas tape and seals and mailed directly to your friends, thus saving you the



time and expense of mailing them yourself. The books contain a card with your name and are timed for just-before-Christmas arrival.

Gifts for Housewives

Unity's vegetarian cookbooks are full of thrills for any woman who likes to prepare tempting meals.

The Science of Food and Cookery comprises more than

five hundred practical vegetarian recipes as well as menu suggestions, corrective diets, and scientific information about food and nutrition.

Meatless Meals devotes page after page to the preparation of foods and their mineral content. It also contains more than three hundred tested recipes showing new ways of serving fruits and vegetables.

Any friend of yours who keeps house will be delighted with either of these books for Christmas.

Six Books by Unity's Cofounder

Charles Fillmore's books make ideal gifts for those who are advanced students:

Christian Healing—Helps you to get a better understanding of yourself and God.

Talks on Truth—Each chapter explains a Truth principle and how to apply it.

The Twelve Powers of Man—Shows how man can combine and use his twelve God-given faculties.

Mysteries of Genesis—Meets the need for a metaphysical interpretation of the Book of Genesis.

Prosperity—A metaphysical discussion of supply and how to demonstrate it.

Jesus Christ Heals, his latest book, is described on page 91 of this magazine.

Christmas Gifts for Boys and Girls

Give some child a real thrill this Christmas by sending him one or more of these storybooks. The first is for children under ten; the other two are for older children.

Story Friends contains four captivating stories chosen from *Wee Wisdom* magazine as the stories best liked by

both boys and girls. They are: "The Sculptor's Little Daughter," "Little Dog Lost," "Billy Brag," and "This Is Josefita." The book is bound in dark-blue cloth stamped in red.

How Jimmy Came Through tells how Jimmy Hardesty overcame selfishness and dislike for work and became his parents' pride and joy. A book in large type, with pictures in silhouette.

The Four-Leafed Clover is the story of Peter, the peddler boy, who was the innocent victim of a slanderous tale. How his name was cleared and how the same day he came into the greatest happiness of his young life is told in this book, which has colorful covers and a number of quaint illustrations.

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	Lessons in Truth	flexible $2; cloth	1.00
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	Letters of Myrtle Fillmore	flexible $2; cloth	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
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	*New Ways to Solve Old Problems	flexible $2; cloth	1.00
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	*Jesus Christ Heals	flexible $2; cloth	1.00
	Truth Ideas of an M. D.	flexible $2; cloth	1.00
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	Prosperity	flexible $2; cloth	1.00
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	Book of Silent Prayer		.50
	Contemplation of Christ, The		.50
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	Metaphysical Bible Dictionary		10.00
	Mysteries of Genesis	flexible $2; cloth	1.00
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For Advanced Study	Christ Enthroned in Man	flexible $2; cloth	1.00
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	What Child Is This?		.10
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Juvenile	Four-Leafed Clover, The		.50
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Song of Thanks

By Mary C. Shaw

Thank You, dear Lord, for morning's fresh new dawn
When restful night has gone;
For yet another day to live and work.
Oh, give me courage, faith, a kindly heart
So that each moment I may do my part.

Thank You, dear Lord, for noontide's sunny hours,
Fragrance of opening flowers,
The cheer of singing bird, of friendly smile:
Unlooked for things that gladden all the way
And change dull drabness into color gay.

Thank You, dear Lord, for evening's quiet peace!
May care and turmoil cease
As glinting starlight soothes tired earth to rest.
For every precious hour of fleeting days
I sing to You, dear Lord, my thanks and praise!